

THE TRUE
WATCH, AND
RULE OF LIFE
OR

A DIRECTION
for the examination of
our spirituall estate, and for the guiding
of the whole course of our life, accord-
ing to the Word of God, whereby
we must be iudged at the last day, to help
us to preserve vs from Apostasie, or
decaying in grace, and to further
our daylie growth in

CHRIST.

DEVT. 30. 15.

*Behold I haue set before thee this day, life
and good, death and euill.*

1. COR. 11. 30.

*If wee would iudge our selues, we should
not bee iudged.*

1. SAM. 2. 30.

*Them that honour me, I will honour: and
they that despise me, shall be despised.*

The Seauenth Edition.

June 1617.

THE TRAVE WATCH AND

LIFE OF THE

WATCH

TO THE EXAMINATION OF

1617

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TO

The right Honourable,
HENRY Earle of Huntingdon,
Lord Hastings, Hungerford, Bour-
ne, Molines and Moiles, my
singular good Lord.

Have studied (right Honourable) what way I might manifest my thankfull minde, for the exceeding favours, wherewith I and mine are bound unto your house for ever. I finde none more likely, then if I might adde somewhat (after the faithfull and happy trauels of others) to your present and immortall honour. Considering therefore, that the God of heauen, hath set you in so high a place, not onely in his own eye, but also in the view of your Country, to be beholden of all, as a mark, for the salvation or perdition of very many; & that little faults in your Honour, must needs

much

The Epistle

much blemish you, as a verminous life shall
 make you glorious: I haue endeauoured
Iam. 1. 23. for my part, to put into your hands, a true
 glasse and perfect Map. A glasse vvhich
 vvill not flatter you in shewing your spots,
 because it is the Lords. A Mappe vvhich
 vvill not deceiue you for the narrow vvaie
 of life: because it is bounded by the Lord
 himselfe, trodden by our Sauiaur vvith all
 his holy Saints, which haue gonⁿ before you:
 yet so small, as you may euer carrie in your
 bosome. My humble sute at the hands of
 the Lord, and your Honour, is this, that
 vvhen you haue tried them to bee such,
 (vvhere the superstitious Papists spend some
 houres duellie in their blinde deuotion) you
 vvould binde your selfe by a constant vvow
 before the Lord, to spend but one houre
 vvweeklie, besides other your holie exerci-
 ses, in viewing your selfe in this Christall
 glasse, desirous to cleanse your spots hereby,
Iam. 1. 23,
24, 25.
Psal. 119.
79.
Aps. 11. 23
r King. 3.
22, 12, 13. and to consider your vvaies according to this
 Mappe, labouring so to direct your steps.
 For setting your selfe vvith resolute pur-
 pose of heart to vvalk e herein all your
 daies, you haue the Lords ovr ne promise, that
 hee vvill make you vvallie honourable in the
 fight

Dedicatory.

fight of all men, as euer was anie of your
 Progenitors: so as your very enemies shall
 acknowledge it, and be afraid of you. And
 that hee will moreover prolong your daies,
 and giue you a guard of his glorious An-
 gels for your safetie, to beare you in their
 hands in the daie time, and in the night
 season, when they are secure, to pitch their
 tents about you. Your countrie shall bee
 blessed, that euer God vouchsafed such a
 light vnto it. Where anie point seems doubt-
 full, there make a marke: vvalke in the
 rest, vntill the Lord cleere that vnto you,
 As this shall adde vnto my ioy, so for
 thousands who now prais for the increase
 of this honour, many times ten thousands
 shall euer praise the God of heauen for
 you. Now is the time: all mens eies are
 vpon you. Your Honour knoweth the pro-
 uerbe well, Magistratus virum indicat.
 Striue forward cheerfullie (most noble
 Earle) in this narrow vway of life, ac-
 cording to the hopes now long conceined of
 you, following heerein all the Worthies of
 the beauenlie Hierusalem, and you shall
 liue with them immortallie: but if you
 shall turne to the broad vvaie of all the

Deut. 4. 6.

7. & 28. 30.

11. 12. 13.

Psal. 91.

11. 12.

& 34. 7.

1. 2. 3.

1 King. 10.

8. 9.

Phil. 3. 12.

2 Ioh. 1. 1.

3. 4.

Mat. 7. 14.

Reu. 21.

26. 27.

Reu. 22.

14. 15.

Mat. 7. 13.

Mat. 8. 36.

Reu. 10.

The Epistle

*Luk. 12. world (vvhich the Lord forbid) you must
21. 34. perish vvvith the vvorld eternally. The
36. gell hath sworne it. Time shall be no more:
Ioh. 3. 7. but how soone, it 'is unknowne vnto you.
Psal. 56. 12. Take it now vvile it is called to day: pay
2. 50. 14.] your vvowes, and shine for ever-
more. Dan. 12. 3.*

Your Honours for euer

most bounden,

I. BRINSLEY.





TO THE CHRISTIAN READER.



Onsidering (Christian Reader) that in euery place, all those who haue found any sound comfort in the Gospell, are desirous to expresse the same in their conuersations, by walking in thankfulness as it becometh the seruants of Christ, to adorne their profession thereby, and yet notwithstanding the greatest part doe much faile herein; I haue thought it my bounden dutie to affoord vnto them such helpe as God hath vouchsafed me in this behalfe. For alasse it is too manifest, that too many, euen of them do omit sundry & those most necessary duties, as by looking perhaps to some of the duties of the first Table, neglect the second: or to the second only, omit the first, which is called the great commandment. Or looking onely to the Law, are too short for the Gospell: or boasting of faith, regard not workes.

Others lie in fearefull sinnes through Ignorance hereof. And very many are observed daily to fall into grieuous offences, to the dishonor of Christ, and disereditt of their profession: yes, to the grieve of the godly, offending the weak, hardening the vngodly, opening the mouthes of the Papists, and Atheists, wth all the prophane, to blaspheme that glorious name

whereby we are called. And not onely so, but more also, to the wounding of their owne consciences, and giuing aduantage to Sathan to accuse them before the Lord. Sundry also, of most vpright hearts, and who haue made good proceedings in godlinesse, are yet knowne to lie languishing vnder the burthen of their sins, and feare of Gods displeasure, through want of knowledge how to finde out their speciall offences, whereby their consciences are disquieted, and Gods hand doth lie so heavily vpon them. Many to line in continuall doubt whether they be in the fauour of God or no. Great multitudes in all places ordinarily to thrust themselves vnreuerently into the presence of the Lord, to the Word, Sacraments, and all other exercises of the seruice of God, without any examination, or preparation of their hearts before, to the prouoking of the greuous wrath of the Lord thereby. Now for these and for all other, whose desire is to walk with God, and bee pleasing vnto him, finding the true felicity that is in godlinesse, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour: which first was undertaken for my selfe and some priuate friends; the better to preuent all the former euils, and for the more easie obtaining the benefits following such a carefull watch; herein I haue vsed the help of sundry learned and godly Diuines, following chiefly the direction of those two holy men of God M. Greenham, and M. Perkins: whose writings were the first occasions of thinking hereof: the one requiring this examination necessarily vnto true and sound repentance, the other for the through curing of the wounded conscience. And hence also I haue been more encouraged to make this publike, not vpon

pon

M. Gree-
ham in the
comfort of
an afflicted
conscience,
p. 130.
M. Per-
kins of the
life of re-
pentance, c. 7

pen any vaine or by respect, but by some gracious experience, which I haue knowne of the profit hereof in both accordingly: especially in restoring some of no meane note, from much trouble and horror of conscience, to exceeding joy and strong assurance, when all other meanes haue failed. Neither can this seeme strange to any, considering it aright: For what is it that brings that peace and joy of conscience, passing all understanding to a Christian soule, but an assured testimony of our conscience, that we do not lie in any one sinne, so far as by wise searching wee are able to finde it out, but hate and abhorre euen the very least? and contrarily, that wee haue begunne, and so strue on forward to walk in euery commandement of God without reproof; and that of true loue to our Lord and Saviour. For to such a soule onely all the promises do appertain, as th'are applied through the whole booke of God. In a word, I haue been more imboldned, by obseruing dayly how on the one side the godly Preachers ypon euery occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremy* to examine and trie their waies, and turne againe vnto the Lord, if euer they will finde mercy with him. *Lam. 3. 40.* Which worke of examination hardly one of a thousand knoweth how to perform in any good measure, as may bring true comfort vnto their soules. And on the other side, considering how many of our simple seduced bretheren, haue been drawn to a dislike of our religion, and a liking of Popery, by this especially, because ours (as they wrongfully say) is a religion of carnall liberty, theirs of holinesse: ours full of diuisions and uncertaintie, theirs of perfect vntie: that they also may see hereby, that ours is indeed a religion of perfect holines and vntie,

To the Reader.

Esay 1. 12.

Deut. 4. 2.

Ch 12. 31.

32.

Act 13. 48.

2. Tim. 2. 25

Rev. 14. 9.

10. 11.

Exod. 11. 7.

9

vntly prescribed by the Lord himselfe, whereunto so many of vs as are truly called to the sound profession of it, do striue instantly to attaine day and night: so worshipping the God of our fathers in spirit and truth, walking in the selfesame narrow way of eternall life: And that all their imagined holinesse is nothing for the most part, but meere superstition, in outward shewes of mens inuentions, concerning which, God will aske them one day, who hath required them at their hands? altogether neglecting most of the the duties of true pietie: as those of the first Table. That so they perceiuing how they have bene deluded, may (at least some of them whom God hath ordained vnto life) come out of the snare of the Diuell, and ioyne themseluss to vs againe, so to escape that torment which all that receiue the marke of the Beast, by any such submission to that Roman Antichrist, must endure for euermore. With whom this holinesse of our religion cannot preuaile, let them open their eyes, and behold what euident witnesse God hath given vnto it from heauen, and against Popery in these our dayes, confessed by all for the present, vnlesse more obstinate then *Pharao*: I appeale to their conscience; First, in our three miraculous deliuerances, as of *Israel* from *Aegypt*: [The first from the intended inuasion in *Anno 1588.* by the windes after generall fasting and prayer in all the land. The second from their long threatned day; by bringing in our Soueraigne King in such a peace, through a feare cast on the enemy, that a dogge did not wagge his tongue against vs. The third from the gunpowder plot at the very instant: by their own Letter and immediate motion of the heart of our King.] Secondly, in making their owne bloody deuices their owne and onely ruine. Thirdly,

To the Reader.

Thirdly, in manifesting to all the world, that Popery is vpholden by lying, and murder, the special workes of the Diuell, and brands of his seruants; and that God himselfe hath alone vpholden the Gospell against all the subtiltie and power of Hell. If notwithstanding these and all other meanes whereby the Lord hath so oft, and so clearly conuinced them, they will still set themselves with Pharao, to fight against him, and pursue their bloody practises against his Israel, they may proceed: yet let them know for certaine, that hee will once againe get himselfe greater glory of them, in the heart of the Sea, in their viter ouer-throw and our small deliuerance from them, when he hath first sufficiently humbled vs by them, and prepered vs thereunto. But for you my brethren who haue separate your selues from communion with vs, and with our Assemblies, or are inclining therevnto: I would craue these two things of you: First, with what spirit you can condemne that to bee no true Church of God, which professing against all the Idolatry of Antichrist, professeth all this way of life, which whosoever walketh in, is yndonbtedly the child of God, and shall haue eternall life, notwithstanding all his other errors, slips and infirmities. Secondly, how you dare depart or draw others out of the bosom of this Church to so many euils as must needs follow vpon you bodily and spiritually; seeing out of the true Church is no saluation: and therefore you are left viterly destitute of all the promises made vnto it, and so of all true comfort, prouidence and protection. I call you still brethren, because I am perswaded that many of you truly professe, and strue to walke with vs in all this way of life; and so keepe the inward Communion with vs, how-
soever

To the Reader.

foeuer thatow ouer-great a conceite of your
owne perfection, and discontentment therupon,
with too vncharitable censuring of your bre-
thren, you haue made this grieuous rend, for-
saking our outward fellowship: and because I
hope (as I earnestly pray day and night) that
God will perswade you to returne againe vnto
the Tents of *Shem*: hearken to the Lords coun-
sell in time and trie well this our path, lest you
repent too late. And for all of you beloued in
the Lord, who holding soundly the Commu-
nion of Saints, do professe sincerely all this truth
of God to your immortality, & desire the peace
and prosperity of Sion: I humbly beseech you
in the name of the Lord Iesus Christ, and by
our appearing before him, that wee our selues
looke well to these two things: First that euery
one of us, indeuour to walke more warily & co-
scionably in euery part of this way of life, as in
words we professe, that wee be not condemned
of our owne consciences. And secondly, that
wee learne to loue them who walk most holily
& vnblameably heerin, as they are most deare
vnto the Lord. And then shall we soone see all
our contentions at an end, the Lord glorified
in our holy agreement, & magnifying his power
and mercie in continuing our deliuerances, and
the destruction of al ourenemies: the Kingdom
of Christ to come with power, the Kingdome
of Sathan & Antichrist to fall downe like light-
ning, Pardon mee therefore, that I haue pre-
sumed to offer this vnto thee, seeing that how
plaine foeuer it is, yet it may prooue profitable
(as I hope) to many thousand poore soules, who
want leisure or ability to seatch greater volu-
mes, being so brieft and easie for all: and also
that it may bee for mee as the widowes mite
throwne into the tresaurie of the Lord, and the
surest

To the Reader.

foreſt pledge of my care for my Chriſtian friends,
and of my hearty deſire towards the Church
of God, being that wherein I my ſelfe haue e-
uer found true comfort. If thou bee one who
by reaſon of thy ripeneſſe and perfection, deſpi-
feſt it, as hauing no need of any ſuch helpe,
yet haue compaſſion of thy brethren: neither
knoweſt thou what a day may bring forth. Or
if thou ſeeſt the good that may come to very
many by ſuch a courſe, helpe to perfect that
which is heer thus begun: or at leaſt, if God
ſhall perſwade thee of the benefite which thy
ſelfe may reape hereby, ſpend one houre with
me conſtantly every week in trying thy waies,
and turning thy feete vnto the teſtimonies
of the Lord, If thou thinke the whole courſe
ouerlong, yet thou mayeſt ſonne runne ouer
the ſeuerall heades, chiefly of the Law and Go-
ſpell, taking moſt paines in thoſe which moſt
neerely touch thine owne wants, & infirmities,
after thou haſt marked them out by diligent ob-
ſeruation of thy ſelfe: ſo ſtriuing hard forwards
towards the marke. Or if thou ſay, that ſome
dueties doe not concerne thee: the 4. 5. & 6.
benefits of this examination will teach what
uſe to make of the whole. And then as I can-
not doubt of thy hearty affection and ſuppli-
cations for me: ſo the whole land ſhall fare the
better for thee, and thy prayers, though the chief
comfort and bleſſing ſhall turne into thine own
boſome. This watch of the Lord duly obser-
ued, being vnto thee as the Arke of Noah, what
euils ſo euer come vpon the world, thy Lord &
Saviour ſhal be glorified by thee, the godly edi-
fied by thy holy example, the wicked conuerted
or at the leaſt haue their mouthes
ſtopped, and bee left more
without excuſe.

*They are for
moſt part ſet
downe in
ſmall letters
to helpe hear-
in.*

The

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- Necessity



*Necessitie of the present and constant
Practise of the Examination
of our selues.*



First, it is the commandement of
the Lord in sundrie places of
Scripture, & the practise of his
dearest seruant *Psal. 44. 5. Lam.*
3. 39. 40. 1. Cor. 11. 28. 2. Cor. 13.
5. Psal. 1. 19. 6. 39. 99. 100. 101.
105. 1. 1. 12. 160. 167. 168. Psal.
1. 1. 2. Iob. 10. 2. 1. 13. 15.

2 Without this particular tryall, a man may
be a notable hypocrite, hauing a name to liue,
and yet bee dead; and so not onely deceiue o-
thers, but euen his own soule when he thin- *Luk. 21.*
kes himselfe in the best case. *Act. 26. 9, 10, 11. 34, 35, 36.*
1. Tim. 1. 13. 16. Tit. 3. 3. Eph. 2. 1. 3. Apoc. 2. 1, 2, 3. Apoc. 3. 3.
1. Tim. 5. 6. 1. Thes. 5. 2.
3 Without this (as will after more appeare) no
man can haue any sound comfort, but horror,
in the day of death, or of any notable calamity: *Psal. 144.*
none, or both of which will certainly come vpon *15.*
all the world, none knoweth how suddenly. For, *Amos 1. 18.*
first none can haue true comfort then, but bee *19. 20.*
onely that knoweth that God is his God, and *2, 3, 4.*
that he is presently in his fauour. Secondly, none *Psal. 105.*
can then bee assured of his fauour, but anger: *17, 18.*
saue onely he, that endeaoureth to walke in e- *1. Ioh. 1. 7.*
uery commandement, and to turne from eue- *2. 3, 4, 5.*
ry euill way. For God is onely the God of *6.*
such. All the promises and tenour of the Scrip- *Gen. 17. 1.*

Psal. 1. 7. 2. 9. *meanes* runne onely for such. Though other
119. 1. 3. & *meanes* bee profitable heereunto, yet none
 7. of them can give this strong assurance because
 this endeaour to performe a constant, chere-
Mal. 1. 6. full and perfect obedience, is the onely true tri-
Iob. 14. 15. all of a good childe, an obedient seruant, a
 loyall subiect, and a faithfull spouse: and fi-
Mat. 25. nally, because according to this wee must bee
21. 23. *Ier.* 17. iudged; and for that mans heart is deceitfull
17. 9. 10. aboue all other things.

4 No man can haue comfort in any thing,
 2. *Cor.* 13. vntill hee know that he be in Christ and Christ
 5 his, and in him (which is onely hereby tried)
Rom. 8. 17. and so hee by Christ made an heire of all. *Act.*
 32. 21. 7. *Mat.* 7. 23.

5 Some grieuous iudgement may lie vpon
 1. *Cor.* 3. vs, either for liuing in some sinne which wee
 12. 23. know not of, or for omitting some dutie, which
Lam. 1. 39. hereby wee must remoue: or else God may
 40. 2. *Sam.* denie vs some speciall blessing: which hereby
 31. 1. 2. 3. we might obtaine.
Ios. 7. 10.

11. 24. *Exod.* The deferring of it now, when God calls us
 4. 24. vnto it, may either prouoke him to cut us off,
 1. *Cor.* 11. that wee shall neuer haue time to doe it after,
 34. *1a.* 1. or no hearts to doe it: or that wee shall finde
 35. no comfort in doeing of it, or no place to re-
Psal. 31. 13. pentance for deferring it so long, but a righte-
 34. 15. ous recompence that he will not heare vs when
Psal. 93. 7. wee would, because wee would not heare
 10. 12. him calling and crying to vs to doe it before
Iob. 12. 17. when hee would.

Prov. 2. 24. Lastly, for want of practising this duty of
 10. 28. Examination, [besides that wee may indanger
Iob. 6. 7. 2. our selues to bring vpon vs the seuerall euils,
 10. 7. & 10. that follow impenitency in any sin (set downe
 24. 24. 10. after page 23, 24, 25, 26, 27.) and also deprime
 27. 3. our selues of the benefit and comforts fol-
 lowing a godly life (page 29. 30, 31.) and which
 are

e obtained by such a carefull examination
 and watch mentioned after pag. 148, 149, 150.
 &c.] We may looke for this fearefull iudge-
 ment, to become Apostates and back-sliders
 from God, for not going forward in grace; and
 so either to fall from him vntil if wee were
 but hypocrites before: or being his children
 indeede, that yet the Lord will therefore come
 vpon vs of a sudden, and bring vpon vs some
 great affliction, vntil we remember from whence
 we haue fallen, repent & recouer our selues,
 doing our first workes: or that Gods hand
 may lie heauily vpon vs, all the daies of our
 life, as it did on *Dauid* after his adultery; as
 followeth in the case of Apostasie. And ther-
 fore if wee would escape these euils, it is ne-
 cessarily that we constantly practise this

Mat. 25. 23.
 29, 30.
 I Ioh. 2. 19.
 Mar. 4. 24.
 25.
 Rem. 2. 22.
 3. 1, 2, 3, 19.
 Psal. 51. 8.
 9, 10.

Examination, and strictly obserue
 the Watch of the
 LORD.

B

A

*A Praier before our Examination,
for our right and fruitfull practise of
this great and happy labour, to be vsed
either in this forme, or more brief-
ly, according to our holy
Meditation.*



O most holy God and louing Father, who seest in secret, & rewardest openly; & hast commanded all thy children to to watch and to pray continually, and to this end to examine & to trie their hearts & wayes that they may euer haue thy fauour and blessing, and be assured neuer to be confounded whilst they endeavour to walke vprightly in all thy commandments: I poore wretch doe humbly beseech thy heavenly Majesty, to assist mee at this time, in this worke, which is of all other the hardest to flesh and bloud. For, O Lord, I feele my selfe so blinde and full of selfe-loue, and my heart so deceitfull, that I may be dead, hauing a name to liue. I evidently see, O tender Father, that through the innumerable deceits that are in sin, I may easily depart from thee, or fall into, or liue in some grieuous sinne, or in the omission of some necessary duety, to provoke thee to smite me with some judgement or at least to turn away good things from me,

such

even then when I thinke my selfe in the best
case. I finde my selfe moreover so weake, that
I am not able to spend one houre thus with
thee to prevent these manifold evils: My
deadly enemy will stand vp also at my right
hand to hinder me heerein, so deprive mee of
that blessing that I may most assuredly expect
in a right performance of this my duty. In-
able me therefore (deare Father) to set my selfe
in thy presence who lookest chiefly vpon mine
inward affections, and to doe this service vnto
thee in the most sincere & humble manner, that
it may be accepted of thee. Strengthen me with
thy holy Spirit, that my hart may go together
with thy word, in euery part of this triall; that
I may reioyce and praise thy name, wherein I
haue received strength to beginne to walke
with thee; and be thereby encouraged to runne
on more cheerfully in this narrow way to-
wards thy heavenly kingdome; Soften my
hard hart, that I may be humbled vnfainedly
when thou shewest me wherein I haue offen-
ded thee that I may mourne, looking at thy
Sonne, whom, I haue pierced thereby, and yet
withall in the fountaine of his blood find euer-
lasting comfort. Helpe mee both to perceiue
my wants, weakneses, and corruptions, and
to keepe a remembrance of them; to reforme
whatseuer is amisse, to bring euery thought in-
to a holy obedience. And that I may renew
my vowes, to bring forth dayly better fruit, e-
uen to my old age and last daies: contending
more earnestly towards the marke, vntill I at-
taine the heavenly pattern. Keep me O righ-
teous Father, from security or standing at a
stay, lest for not going forward, I goe backe-
ward in thy justice, and become an Apostate
to turne after the euill world, & pull thy wrath


vpon mee. Confirme mee in this grace, both
 carefully and constantly to keepe thy watch,
 that I may haue boldnesse, now and euer ex-
 pecting thy comming, crying come Lord Ie-
 sus, And that in the meane time, though mine
 aduerfary should write a booke against mee, I
 may weare it as a crown vpon my head. And
 finally, that at thy appearing, I may lift vp my
 head for ioy, when all they who haue not
 watched shall crie vnto the hilles [and moun-
 taines, to couer them from thy presence. Rouse
 vp also my drowfie soule to learne of thee my
 Sauour how to pray, and to bestowe more
 time therein then euer I haue done; and that
 I may wraffel with thee, and weepe as *Jacob*,
 neuer letting thee goe before thou haue bles-
 sed mee: that thereby I may obtaine this
 strength so to watch. Let me neuer remember
 that I cannot watch vnlesse I pray, nor pray
 vnlesse I watch; that I may not seperate
 these two; but continually watch and pray,
 that I neuer fall into temptation. Grant mee
 withall, to be able to apply thy promises to my
 self particularly, & to feel that vnspekable com-
 fort that is in them, hauing mine eie stedastly
 fixed on thee my blessed Sauour, and that ioy
 which thou holdest out vnto me. Vouchsafe,
 O gracious Father, that I may thus grow in
 inward consolation by feeling thy fauourable
 countenance shining stil more brightly vpo me,
 untill I shall behold thy glorious face in the
 heauens. and receiue the full and euerlasting
 reward of all my poore endeauours

through thy dearely beloued Son,

mine onely LORD

& SAVIOUR.

AMEN.



*First meditate seriouslie of these wor-
 thie places of Scripture, and so proceede
 with an understanding heart, hoping as
 length to be fullie conformed to the
 beauenlie patterne : and the
 Lord fulfill all thy
 desires.*



Call heauen and earth to re- Then thou
 cord this day against you, that hast Dauid
 I haue set before you life and spirit, haue
 death. blessing & cursing: ther- Ecco in thy
 fore chuse life, that both thou heart, to
 and thy seede may liue. Deut. in every part
 30.19. thereof,

By louing the Lord thy This ob
 God, by obeying his voice, and by cleauing I will doe
 vnto him : for he is thy life and the length of Psal. 27. 8
 thy daies. 10:

Let not this booke of the Lawe depart out
 of thy mouth, but meditate therein day and
 night, that thou maist obserue and doe accor-
 ding to all that is written therein : for then
 shalt thou make thy waies prosperous, and
 then shalt thou haue good successe. Ios. 1.8.

Blessed is the man that doth not walke in
 the counsell of the wicked, nor stand in the
 way of siners, nor sit in the seate of the scorn-
 full. Psal. 1.1.

But his delight is in the Law of the Lord,

B 3

and

and in his lawe doth hee meditate day and night. 2.

For hee shall be like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose leafe also shall not fade : so whatsoeuer he shall doe, shall prosper. The wicked are not so, but as chaffe &c.

Wherewithall shall a young man redresse his way ? in taking heed thereto, according to thy Word. Psal. 119, 9.

I considered my waies, and turned my feete vnto thy testimonies. verse 50.

I made haste, and delayed not the time, to keepe thy commandments. 60.

Oh how I loue thy lawe ? it is my meditation continually. 67.

By thy Commandements, thou hast made me wiser then mine enemies ; for they are euer with me. 98,

I haue had more vnderstanding then all my teachers : for thy testimonies are my meditation. 99.

I vnderstand more then the ancient, because I keepe thy precepts. 100.

I refrained my feete from euery euill way, that I might keepe thy word. 101.

Thy word is a lanthorne vnto my feete, and a light vnto my paths. 105.

Thy testimonies are my delight, and my counsellors. 24.

They are better vnto me then thousands of gold and siluer. 72.

The Lord is with you whilst you are with him: if you seek him he will be found of you; but if you forsake him, he will forsake you; 2. Chron 15. 2.

The hand of our God is vppon all them that seeke him in goodnes : but his power and his wrath

9
wrath is against all them that forsake him.
Esra 2.21.

The iust shall liue by faith : but if any with-
drawe himselfe, my soule shall take no plea-
sure in him. Heb. 10.38.

Because iniquity shall be increased, the loue
of many shall waxe cold : but hee that en-
dureth to the end, he shall be saued. Mat. 24.
12, 13. Pro. 3. 21, 22, to 26. & 4. 6. 19, 20, 21, 22.
Iob. 22, 21, 22, 23. 10. 11, 12, 28, 29. Mat. 7. 13. 14.
Reu. 22. 14. & 14. 12.

Wherefore is liuing man sorrowfull ? Man
suffereth for his sinne. Let vs search and trie
our waies, and turne againe unto the Lord. Let
vs lift vp our hearts with our hands to God
in the heauens. Lam. ; 39, 40. 41.

When I held my tongue, my bones consu-
med, or when I roared all the day, then I ac-
knowledged my sinne vnto thee, neither hid I
mine iniquitie : for I thought I will confesse
against my selfe my wickednes vnto the Lord.
and thou forgauest the punishment of my sin.
Psal. 32. 1, 2, 3, 5, 6. Iob. 23. 21. to 28. 1. Ioh. 1. 9.

Therefore acquaint thy selfe, I pray thee,
with him, and make peace: thereby shalt thou
haue prosperity, Iob. 22. 21, to the end of the
Chapter.

Receiue, I pray thee, the Law of his mouth,
and lay vp his words in thy heart, 22.

If thou returne to the Almighty, thou shalt
be built vp, and shalt put iniquity far from thy
Tabernacle, 23.

Thou shalt make thy praier vnto him, and he
shal hear thee, & thou shalt render thy vows, 27

The innocent shall deliuer the Illand, and
it shall bee preserued by the purenesse of thy
hands, 30.



THE
TRUE WATCH
AND RULE OF
LIFE.

1. *The Assurance of Gods favour chiefe
to bee sought for.*



That which aboue all other things in the world, a man is most earnestly to labour for, is to bee assured of his saluation, that hee is in the fauour of God, and standeth in the estate of grace, and to increase in this assurance daily. For,

Mat. 6. 33.
Ch. 13. 44.
45. 46.
15. 26.
Mar. 16.
17.

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, even in the midst of his gratest troubles whatsoever.

Rom. 8. 28.
3.
Psal. 4. 8.

Secondly, the doubting or want of assurance hereof will breede extream vnquietnesse, and horror to euery man when once his conscience shall bee awakened, and bee vnto him as the beginning of the vnspeable torments of hell fire.

Gen. 4. 13.
14.
Dnt. 28.
63. 65. 67.
Esa. 51. 11.

2. *The meanes to get this assurance; viz.
The triall of our selues.*

21.

The meanes whereby we may obtaine this certaine Assurance, that we are the children of God,

2 Cor. 13.5 God, and in his fauour, and also get the same
 1 Cor. 11. more confirmed daily, is by a carefull exami-
 28.31. nation of our selues, whether wee feele these
 Mar. 1.4,5. two graces, Repentance and Faith, and that
 & 16.16. increased in vs, or at least continued with a
 Acts 2.38. true desire and indeauour of increase; for
 & 20.21. heereby we haue put off the olde man, and
 Luk. 3.3 put on the new, wee are regenerate, and in
 Ioh. 1.12. state of grace; and so are acceptable to the
 Gal. 3.26. Lord through Iesus Christ.

3. *The rule of our triall.*

Our repentance and conuersion being wrought partly by the Lawe, and partly by the Gospell: wee must trie our selues both by the Lawe and Gospell. The summe of the Lawe being comprised in the ten Commandments. The summe of the Gospell in the Articles of our faith, commonly called the Apostles Creede.

4. *The Subjects of our tryall, or parts to bee examined.*

2 Cor. 13.5. Wee must examine our selues, and that
 1 Thes. 5.23 for all parts, whether we finde a change, that is the new birth begunne in us.

Col. 1.9,10 1. Our minde, whether wee labour to bee
 Heb. 5.14. daylie more enlightned to know that which is
 1 Th. 5.21. good, and to bee embraced, and that which is
 2 Pet. 3.18. euill to bee auoided, by increasing in the knowledge of the word of the Lord, and especially of Iesus Christ, and him crucified, in the same reuealed.

1 Pet. 1.19,22 2. Our memorie, whether it doe more
 1 Pet. 7.12. firmly keepe those good things that it hath
 Luk. 2.51. learned.

Rom. 7.18, 3. Our will, whether it more freely choose
 19.20. the good, and refuse the euill; and so bee
 dayly more plyant and obedient to the will of the Lord.

4. Our

4. Our affections, whether they bee euery day more conformed to the holines of Christ: that is, in louing that which God loueth, hating that which hee hateth, reioycing in that whereby hee is honoured and well pleased, greeting for the contrary: fearing onely the offending of him, securing our selues, in his loue and fauour alone. 2. Pet. 1. 4. Act. 24. 2. 46. Rom. 2. 15. 2. Sam. 2. 4. 10. Heb. 10. 22. Rom. 5. 1. 2. Cor. 1. 2. Rom. 7. 22, 24. Rom. 2. 15. 1. Cor. 6. 20. Rom. 6. 12. 19. 1. Sam. 1. 26. Deut. 6. 4, 5, 6.

5. Our conscience, whether it bee still tenderer: 1. Checking vs for euery fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the blood of Christ.

6. Bearing witnesse vnto vs of our vp-right liues and conuersations, at least begun with a resolute purpose so to proceede. all our daies.

7. Our body, whether it endeauour, and wee growe to more ability dayly, to perform euery dutie accordingly, and in euery part, and all this at all times, and in all places convenient.

All these parts being the Lords; hee doth require this holinesse in them all, and that by struing to perfection, each day growing a little, vntill wee come to a perfect man, the measure of the age of the fulnesse of Christ. Vntill wee feele this change, wee can neuer haue any true comfort; and as it increaseth, so doth our comfort, and contrary, if wee decrease, Mat. 22. 37. Luk. 10. 27. 1. Thes. 5. 23. Phil. 1. 12, 13. Leu. 22. 20. Eph. 4. 13.

4. Time of our Examination

The fittest time is,

1. In our preparation to the Sabbath, to obserue

obserue it continually. *Eccle. 4. 17. Psal. 26. 6. 1. Cor. 11. 28. 31.*

2. More carefully before our receiuing the Sacrament, or before a fast publike or priuate; but aboue all in any grieuous visitation when the Lord shall appeare to bee angry with vs, and chiefly when he seemes to summon vs by death to appeare before him, to giue an account of our Stewardship, *1oel. 2. 12, 13. 17.*

*This is the
surest way to
remoue or
sanctify any
indgement
that wee shall
surely finde
comfort in it
in the end;
or to obtaine
any mercy.
Keepe your
watch
ouer thy heart
berain.*

The reason is, because the Lord will bee sanctified in all them that come neere unto him in any such speciall manner, threatning to cut him off, that aproacheth in his vncleanesse. And moreouer wee may certainly expect a measure from him of blessing, as wee measure to him in our preparation, to come before him. *Leu. 10. 3. & 22. 3. Ex. 19. 22. Mat. 7. 2, Mar. 4. 24. Psal. 4. 4, 5.*

5. Place for our Examination.

The meetest place is where we may be most secret and freest from * distractions, remembering the malicious endeauiours and cunnings of Satan, to hinder or disturb our best works, as experience in this wil soom teach vs plainly setting our selues in the presence of God, with whom wee haue to deale: whose eie is vpon our hearts, and the manner of our carriage herein; and where we may most freely powre out our soules without suspition of hypocrisie and in the most humble manner, accustoming our selues to the same place.

6. Helps for our Examination to make it more powerfull.

Wee may vse the helpe of this threefold consideration:

1. Of the misery into the which euery sinne bringeth vs, vntill wee haue truly repented of it.

2. How

2 How our finnes are made more heinous by circumstances.

3 The blessings following a holie conversation.

The first help. viz. danger of wilfull impenitency in any sinne.

1 By euery sinne wee dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs againe, 1. Sam. 2. 30.

Awake thou secure Christian, & consider well in what state thou standest.

2 Euery sinne defaceth in some sort the image of God in vs, which wee should labour to repaire dayly. This image is the knowledge righteousnesse and holinesse commaunded in the word of God. Col. 3. 9, 10. Eph. 4. 24.

3 Each make vs in part like Sathan, whom in that sin wee resemble, giving him aduantage thereby, both to accuse us before the Lord, and to lay speciall claime to vs for the same, or at the least to get liberty to afflict vs thereupon. Ioh. 8. 44. 1 Ioh. 5. 18. Ioh. 1. 9, 10, 11, 12. Esa. 59. 2. Ios. 24. 19, 20. Ier. 5. 25. Psal. 5. 4, 5.

4 Each as a cloud separates betwene the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindereth the course of his graces (for God is so holy, that no euill can dwell with him, and so turns away blessings temporall and spirituall.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their Parents: 1 Cor. 10. 22. Exod. 4. 14, 24. Ios. 22. 17, 18.

6 Brings distrust of Gods prouidence and fatherly protection, and weakeneth our faith in all his promises, by the same example of a lewd childe, continuing obstinate against the parents in any fault: so that wee cannot say, that God is our God, or that wee are his dutiful

Psal. 10. 16. 17. 18. Esa. 1. 12, 13. 17. 66. 1.

full people and children, and in his fauour, so long as wee continue therein. The tryall of this in our most serious prayers in time of trouble is most euident.

Ex. 4. 24.

26.

1 Cor. 11.

30, 31.

Num. 27.

12, 13, 14.

20, 12.

24.

Eph. 4. 30.

1 Thes. 5. 19

Psal. 98. 9,

51. 8. 9, 10

11, 12.

7 Brings temporall scourges in our bodies, goods, friends, name, or labours whereby the Lord sheweth his hatred of euery sinne, euen in his own children, & awakeneth them, that they may not be condemned with the world: preuents the like in themselves and others, as *Dauids* ensample fully declareth.

8 Griues Gods spirit, to cause it to depart so farre, as that we shall lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his extraordinary fauours, wherein hee is wont to reueale himselfe to his, most familiarly: renewing his speciall mercies euery morning, so long as wee carefully stirre vp our hearts to obserue his strict Watch. We shall be made vnable to pray as we ought, to heare or performe any spirituall duety aright with liuely comfort. And contrarily we shall become hard hearted to lose that sense of sinne and of the anger of God for it, which formerly wee had; to cost vs many a sorrowfull heatt before we recover it again, To teach vs to know Gods holinesse, and our owne vilenesse and so to be made more watchfull after, to keepe & stirre vp the spirit, to make more account of it, and giue it better intertainement, *Cant. 5. 2, 3, 6, 7.*

Bee afraid of
this thou o
sinne: will surely
ouer-take
thee, either in
this life, or so soone
as ever thou depart'st
hence, when it will be
too late to cure it.

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, and call it to an account and then will follow (*Pro. 18. 13. Gen. 4. 7. Gen. 3. 8.*)

1. Shame to make vs runne from God, as

Adam.

Adam. 2. Sadnes, as in Naball. 3. Terrible feare, as in Halthazzar. 4. Despaire, as in Gain, Saul, Iudas, Achitophel. 5. A hell in our consciences, the very entrance into the lake, that wee shall be as the raging sea, casting out our own shame the worne of conscience beginning to gnaw without hope of releefe or any ease, vnlesse all this be preuented by speedy and vnfaigned repentance in this life, which we know not whether it shall be continued vnto the morning.
Isa. 57. 20. 21. Luk. 12. 20.

10 Barreth vs out of heauen, and depriveth vs vnterly of all the ioies thereof, *1. Cor. 10. 11. Mat. 5. 16.*

11 Thrusts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore, *Apoc. 21. 8. Gal. 3. 10. Rom. 6. 23. Deut. 27. 26. Gen. 2. 17.*

The second help, viz. by considering the circumstances, whereby our sins are made so sinfull.

1 The terrible Majesty of the glorious God, against whom the sin is committed, declared euidently in the punishmet of the Angels, *Adam*, the olde world, Sodom, at the giuing of the law on mount Sinai, in the captivity and destruction of Gods owne people, and to be reuealed most fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, being disobedient to the Gospel of Christ, *Deut. 4. 24. Exod. 20. 3. 2. Thes. 1. 7, 8, 9, 10.*

2 Because our finnes haue beene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary & extraordinary, or at least by forgetting of them, *2. Sam. 12. 7, 8.*

4 Contrary

3 Contrary to the checkes of our consciences which haue beene conuincid for the same, *Iob. 15. 22. 24. Rom. 1. 18. 21.*

4 Contrary to our high calling to be Christians, *1. Th. 2. 12. & 4. 7. 1. Cor. 1. 2. 1. Pet. 1. 15.*

5 Contrary to our covenants at baptisme, our vowes oft renewed, with many holy motions and purposes, *Ezech. 16. 4. 6. 8. Eccles. 5. 3. 4. 5.*

6 Against threats, and examples of Gods judgements and his fatherly chastisements on our selues and others, *Dan. 5. 18. 22, 23, 24.*

7 By committing the same finnes oft after our repentance, and pardon obtained, *2. Pet. 2. 22.*

The third help, viz. by considering the blessings following a holy conuersation.

*Be bold thy
reward thou
carefull Chri-
stian, and
thou wilt ne-
uer faint.*

As 1. The escaping of all the former miserie of sin, *Deut. 6. 24. 25.*

2 Wee shall honour God adorne his Gospel, and so be honoured of him againe, *Tit. 2. 10. Deut. 4. 6.*

3 We shall reaire his Image daily, to cause him to delight in vs, *Eph. 4. 23, 24. Col. 3. 10.*

4 We shall get more assurance of his fauour, fatherly protection, & prouidence for all benefites, so farre as may stand with his own glory, our saluation, & the good of his Church, *Psal. 34. 10. 18. 37. 24, 25. Iob. 22. 21, 22, 23. &c.*

*God is still
the same to
all that fol-
low their
steps.*

5 We shall obtaine boldnes and power in praier, as Abraham, Moyses, Samuel, *Iob, Daniel, Prou. 28. 4. Psal. 4. 3. Iam. 8. 16. Iob. 22. 30. Ier. 15. 1. Ezech. 14. 13, 14, 15, 16.*

6 We shall escape many scourges, *Psal. 34. 15. Iam. 5. 16, 17, 18. Heb. 12. 5. Ap. 3. 19. 1. Cor. 11. 30, 31, 32. Ezech. 14. 13. &c.*

7 We shall stirre vp and reioyce the spirit of God in vs, & so get an increase of all graces, for
to him

to him that hath shall be giuen, and hee shall haue abundance, *Mat. 25. 26.*

8 Wee shall dismay and driue away Satan with all his temptations and accusations, *Mat. 4. 11. Iam. 4. 7.*

9 We shall stop the mouthes of al the wicked, when we may beare their reproach as a crowne, and so haue boldnesse in the day of triall, to stand foorth for any good cause, as *Moses, Samuel, Iob, Paul. Numb. 16. 17. Iob. 31. 35, 36.*

10 Wee shall get and keepe a good conscience, which is a continuall feast: euen the beginning of the kingdom of Heauen, in peace, and ioy of the holy Ghost, with assurance of the guard of the Angels, and all other blessings thereunto belonging, *Pro. 15, 15. Rom. 14. 27. Psal. 91. 11. & 34. 7. Mat. 11. 29, 30.*

11 We shall escape the lake and torment, which all the foolish, that is, all impenitent sinners, must endure for euermore, *Apoc. 21. 8.*

12 We shall obtaine the crowne and kingdom laid vp for all those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart for to consider of; with a certaine reward of euery good dutie that euer we performed, *Mat. 6. 1. 4. 18. & 10. 42.*

13 And so hauing assurance of all the promises for the life present and that to come, we shall be able to waite continually for the appearing of our Lord and Sauour, lifting vp our heads for ioy, & crying alwaies: Come Lord Iesus, come quickly, *Luk. 21. 28. Apoc. 22. 20.*

Some other Rules to be obserued for our direction and comfort in our examination.

1 That we examine for sinnes, first past, secondly

C

condly

condly present, thirdly which wee are in danger of.

2 Concerning finnes past whether we haue so vnfaignedly repented of them, that the very remembrance of them is grieuous vnto vs, Psal. 25.7. & 51.2.17.

Psal. 51.4.
17.

Zach. 12.19

1. Sam. 12.
13.

3 A contrite heart after euery offence, because wee haue therein offended our louing God; with a lively hatred of the same, and a resolute purpose neuer to commit it againe (looking with all at Christ, whom wee haue pierced thereby) is a certaine assurance vnto vs, that that sin is pardoned in Christ, and we freed by him from all satisfactory punishment due vnto it. With Dauids speech (I haue sinned) is ioyned the answer of the Prophet: The Lord hath put away thy sin: but wee are neuer to rest vntill wee feeble our hearts so affected.

4 For sins of which wee are in danger, because wee are strongly inclined to them, or otherwise; or for graces which wee want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercomming of any sinne, vsing all the meanes thereunto, especially auoiding the occasions of it, and we shall preuaile by little and little, vntill wee attain a perfect conquest, through the victory of Iesus Christ. So for any grace or an increase thereof let vs importune the Lord after the same manner; that is, vsing all the meanes thereunto, and we shall obtaine the graces: for such a begging is the grace we craue. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection, Matth. 4.6. & 15.22.25. 27,28. Ioh. 7.38. Psal. 10.17. & 145.18,19. Rom. 8.26. Dan. 6.10. Exod. 29.38,39. Psal. 25.1. & 121.1,2,3.2. Theff. 5.17.

Ioh. 15.7.
& 16.23.
24.
Mat. 7.7.
& 21,23.
1. Ioh. 5.14.
Iam. 4.3.
Marke Well
thy infirmities
& waits
and view
them often:
and in all pri-
uat praiers be
earnest con-
cerning them
watching euer
against them.

5 Our

5 Our begging must bee by solempne praier vpon our knees morning and euening at least, with giuing speciall thanks for that measure of grace which we haue attained vnto, and by the *Forget not* this: wee all earnestly lifting vp of our hearts continually. *saile in it.*

6 Wee must beware that wee neither trust *Psal. 103. 1,* so much to our prayers, as to cause vs to neg-2,3,4. lect any one of the other means ordained of *Gen. 32. 8,* God for whatsoeuer we desire; but that we vse9,10. them still more conscionably especially the principall: as the word preached, and all other in order, neither that we trust so much to the *The neglect* other meanes as to neglect praier. *but of the*

7 So many finnes as we haue ouercome of *least* meanes conscience and loue to God, or graces as wee *which* God haue thus attained to or cā pray earnestly for, *so offereth,* many lively euidences we haue of the sanctify- *hinder or fru-* ing spirit of God, & of our sound regeneration, *strate our de-* so long as we lie not in any one knowen sinne *fre.* and as we grow herein so grow we in assurance *Gal. 4. 22.* before God. *Rom. 6. 5.*

8 In all these God accepts our indeuour to *24. 32.* obey, so that it be totall in euery part, viz: in *Rom. 6. 12.* our mind, conscience, will and affections, and *14.* also earnest to doe what wee can without hy- *Heere is thy* pocrisie, as hee did Abrahams resolution to offer comfort thou *Isaack,* and as the kinde father accepts the in- *weak Chris-* deuour of the childe: or as it is in almes, *tian.* where a man is accepted according to that *Neh. 1. 11.* which he hath, and not according to that which *Mat. 7. 20.* he hath not, so that there be first a willing mind, *Ak. 11. 23.* so is it in graces, if there be a strife, with hun- *Esa. 42. 3.* gring after more vntill wee come to a perfect *Gen. 22. 16,* man, euen the measure of the age of the ful- *17.* nesse of Christ, *Mat. 5. 6. Ephes. 4. 13, 14.* *Mal. 3. 7.*

9 Gods grace is sufficient for vs, 1 To Sup-2. *Cor. 8. 12.* ply that which is wanting. 2 Forgiue that which it committed, *2. Cor. 12. 9.* 3 Impute
C 2 Christ

Christs obedience. 4. Support vs being weak
 & Restore and raise vp vs being fallen, 2. Cor.
 12.9.

Faint not
 at thy weak-
 nesses, but
 comfort thy
 selues here-
 in.

* In greatest
 experience of
 Gods extra-
 ordinary fa-
 uours, feare
 Hezekiahs
 sin viz. to
 haue thy hart
 pufft up, and
 so wrath
 come vpon
 thee.

10 Gods power and mercy are made perfect
 or manifest through our Tweaknes, that God
 may be glorified and we humbled continually,
 that he that reioyceth may reioyce only in the
 Lord, 1. Cor. 1.31.

11 In greater measure of graces or any bles-
 sing, as wee get more assurance so we must re-
 turne more thankfulness, and become more
 humbled, watching against *pride for feare of
 the messenger of Sathan to buffet vs: for, pride
 springs vp, when all other sinnes die, 1. Thess. 5:
 18. 2. Cor. 12, 7. 2. Chron. 32. 20. 10. 26. Psal. 30. 6.

12 In lesse measure of graces wee are to
 mourne after an increase, by the carefull vse
 of all meanes, so to get more assurance and
 comfort, least wee deceiue both our owne
 selues and others, hauing nothing but a shew
 being as the foolish Virgins, and as the
 barren Fig-tree. Math. 5. 6. 1.

Thess. 4. 1. 10. Math. 25. 2, 3.

Luk. 13. 7.

THE



The Glasse of the Law, or Mappe

of the narrow Way of life, from steppe to step, thorow euery Commandement, whereby wee (beholding our owne naturall misery) may be driuen daily to put on Christ, and (considering our Wayes may turne our feete to the testimonies or the Lord.



N all † this view wee must euer remember to bee thankfull for euery grace receiued, mourne for euery sinne committed, looking at Christ crucified, begging pardon through him, and the Imputation of his obedience. In all wants wee are to

intreate an increase of strength & grace through him, by lifting vp our hearts vntill we attaine to perfection, obseruing how we grow in grace daily and in subduing of euery sinne. *Prou. 4.*

18. Ephes. 4. 13. 2. Pet. 3. 17.

This is the Way, walke in it, in, Esa. 30.

31. Lord open thou mine eyes, that I may see the Wonders of thy law, i Psal. 119. 18.

When thou saidst, seeke ye my face,

my heart answered vnto thee, O

Lord, I will seeke thy face.

Psal. 27. 8.

Treade with thy heart and stirre it up carefully, in the practise hereof.

Tlo

The first Commandement.

*Thou shalt haue no other Gods
before mee.*

WHich inioynes vs to haue **I E H O V A H** onely for our God, and commands the parts of his inward worship.

Heere wee are to examine how wee walke forward more cheerefully in these principall duties, which are the very entrances to all true godlines.

1 Knowledge of God, and of his will revealed in his word, with acknowledgement of the same] which is a principall part of the image of God, whereof we may glory, and without which wee must needs perish, being unable to goe one step towards the kingdom of heaven. *Colos. 1. 10. & 3. 10. Phil. 1. 9, 10. Ier. 9. 23. 24. Hof. 4. 5.*

* This over-
cometh the
world with
all the diffi-
culties in it.
1 Iob. 5. 4.

2 Faith*] Whereby we beleue God to be our God, and withall euery part of his word, so as wee feele the power of it in our hearts: as 1 of Commandements, to obey them readily, as Noah and Abraham. 2 Iudgements and threats, to terrifie vs from sinne, as the Niniuites. 3 Promises to comfort vs, and encourage vs to goe on more cheerefully in godlinesse, as Abraham and all the Fathers, who receiued good report hereby Without this faith, it is impossible to please God. *Heb. 11. 2. 6. Rom. 4. 1. 23.*

3 Hope

3 Hope,] Looking for the performance of every thing which God hath promised, in their due time. Rom. 1. 24. 25.

4 Confidence in Gods providence] to be able to cast our burthen onely vpon God, reioycing in him alwaies, that hee is our God, in a certaine assurance that hee will nourish vs: full of Christian courage, as David, Nehemiah, Daniel Psal. 55. 22. Phil. 44. Psal. 3. 6. Nebe. 6. 10. Dan. 6. 13.

5 Love of his Majesty because of his goodnesse] louing feruently all his commandements ordinances, and seruants, with whatsoeuer he loueth, and that for his cause onely; zealous therein to promote his honour, hating that which he hateth with a vehement indignation, as our Sauour and David. Psal. 69. 9. 17.

6 Patience with cheerefulness in the midst of all our Trials,] even then when God seemeth to haue forgotten vs, or to frowne vpon vs; hauing our eye still at him, and how he disposeth all in wisdom and in loue for our comfort in the end: thus waiting for the happy issue, saying with Iob, Though hee kill mee I will trust in him, and reprove my waies in his fight; knowing assuredly that he cannot forsake, faile or forget vs. Rom. 8. 28. Gen. 50. 40. Iob. 13. 15. Heb. 13. 5. † In the day of triall stand fast, meditate Davids Psal. chiefly 37. 77. 107. thy eye at the Captaine Iesus Christ,

7 Child-like-feare] lining alwaies as in Gods presence, labouring to approue our hearts vnto him, [thus walking with him as Enoch, vntill he take vs hence; not fearing the faces of men; but as the 3. childre, & Nehemias. Psal. 16. 8. Ge. 5. 24. Nebe. 6. 10, 11, 12, 13, 14. Dan. 3. 17, 18. and thy glasse keeps for thee. * Mark and then shal see it.

8 Humilitie] because of his excellency and our vilenesse, his holinesse, & our sinfulness, chiefly of our corrupt nature, which would carry vs to destruction every moment; if God

- 1 **Ps.** 5. 5. should not reſtraine it : ſo giuing all the glory
 1 **Con.** 4. 7. of our perfeuerance in grace, and of all our
Psal. 131. 1. good things to him alone, as the free gifts of his
 2. rich mercy; acknowledging withall that we are
Iam. 1. 17. not worthy of the leaſt of them, as *Iacob* &
 1 **Cor.** 1. 26 *Daniel*, mourning withall for all the horrible
 31. ſinnes of our time, as iuſt *Lot*, and the mour-
Dan. 9. 3, 4. ners in *Ieruſalem* before the captiuitie, *Ezech.*
 2 **Pet.** 2. 7, 8 9. 4.

Abhorring contrarily all the breaches of this Commandement, as the mother ſinnes of all the fearefull abhominations that are committed in the world.

1 **Atheiſme**] whereby moſt liue as if there were no God, or heauen, iudgement, or place of torment, as thoſe fooles that ſay in their hearts, There is no GOD, *Psalm.* 14. 1.

2 **Ignorance**] or ſpirituall blindnes, whereby multitudes periſh, liuing without Chriſt, and without God in the world, ignorant of his iuſtice and mercy for any ſauing knowledge, and ſo goe hud-winked to hell, as the Gentiles; worſe then the Oxe, that knoweth his his owner, *Hof.* 4. 6. *Eph.* 2. 12. *Eſ.* 1. 3.

3 **Infidelitie**] whereby the greateſt part neither regard the word or works of God, nor yet depend vpon him, ſhewed euidently by theſe ſignes: 1 **Prophanefſe** of life. 2 **Contempt** of Gods word. 3 **Impatience** and fainting in trials, 2. *King.* 6. 33. 7. 2. 4 **Tempting** God by vſing vnlawfull meanes in ſtead of waiting his leiſure; 5 **Deſpaire** of his mercy:

¶ If God in-
 meaſe any of
 ſhe e, ſet not
 thy heart on
 abens, but
 feare. *Psal.*
 62. 20.

4 **Carnall confidence**] truſting in vanity, euen in any thing but God, whether ¶ 1. In wit & policy. 2. Power and ſtrength. 3. Wealth. 4. Friends, fauour or any other means: for hereby wee withdraw our hearts from God, bring a curſe vpon our ſelues, making theſe our
 Gods.

Gods. *Perem. 17. 5.*

5 *Coldnes* or luke-warmenesse in the loue of God, his truth and seruants] as the Laodiceans; or decaying in our first loue, as the church of *Ephesus*, *Apoc. 3. 15, 16. & 2. 4, 5.*

6 *Louing* or delighting in any thing about God, his word & ordinances, or preferring the before God and his fauour.] as 1 Parents, children, or friends, as *Elie*. 2 Pleasures, as *E-sau*. 3. Pompe and wealth of the world, as the young man comming to Christ. 4 Our selues, whereunto *Peter* perswaded our Saviour, *Matth. 16. 22.*

7 *Hatred of God*] appearing in malice against his word, or seruants for doing his commandments: as in *Cain*, *Abab*, *Rom. 1. 30. Exod. 20. 5. Deut. 7. 10.*

8 *Wilfull disobedience to any one Commandment*] against the light of our consciences, as in *Saul*; which is rebellion, and as the sinne of witchcraft, *1. Sam. 15. 22. 23.*

9 *Timournes* fearing men more then God;] & thereupon doing or forbearing good or euill for feare of men onely : which is idolatry, making Gods of men. *Rom. 31. 8.*

10 *Presumption* vpon his mercie, to sinne because hee is mercifull :] as most hypocrites doe, though he haue sayd plainly he will not be mercifull vnto such, *Deut. 29. 19. 20. 12.*

11 *Pride against God.*] setting our selues against his Word, iudgements, or seruants with an high hand, as *Pharao* : or taking his praise to our selues, as *Herod* : or not considering our owne weakenesse, as *Peter*, *Num. 15. 30, 31, 32, 33, 34, 16. 3, 4. 30, 31, 32. 1. Pet. 5. 5. Deut. 8. 17. 18. Luk. 5. 8. Mat. 26. 33, 35.*

12 *Hauiing other Gods*] whither the Pope of Rome, as all the Papists who reuerence his

his word and ordinances aboue Gods, or any of the Saints, whom they invoke: or our bellies, or Mammon. Rom. 10. 14. Phil. 3. 19. Math. 6. 24.

The second Commandement.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing, that is in heauen aboue, or in the earth beneath, nor in the water under the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me, and keepe my Commandements,

WHich commandeth Gods outward worshippe, or the manner of Gods worship, with al the parts and meanes thereof, that wee worshippe him onely according to his will revealed in his Word.

Here we are to examine how we walke on more conscionably.

1 In a more carefull vse of all the ordinary meanes of holines, and parts of Gods service;] as frequenting the Word preached, which is the onely ordinary meanes to beget faith, and the principall to increase it; reading or hearing

ring some part of it daily, ^a meditation, conference, the use of good bookes, company of the godly, ^b practise of the duties of piety, omitting no opportunity, nor part thereof privately nor publickly, prayer duly, morning and evening at least (in the most humble manner) as the perpetuall morning and evening Sacrifices under the Law. 2.Tim.1.1.6. Mat.25.26, 27, 29. Rom.10.14.17. 1. Cor.1.21. Exod.29.38, 39. Dan.6.10.

way of divine meditation. Redeem the time in watching thy opportunities, & pursuing them with earnestnes until they be effected.

2 Using the helps ordained to binde and stir up our selues heereunto,] as 1. Vowes of things in our owne power, as Iacob, Psal.79.11. 2. Fasting, to humble our selues, and make our prayers more feruent, when God calleth us thereunto, by some iudgement already upon us, or threatned; or for obtayning some speciall blessing for our selues, the whole Church, or any member thereof, Acts 13.2. 1 Cor.7.5.

Esa. 22.12, 13. Ez. 2. 21, 22, & 10.6.9.

3 Striving for the maintenance of the faith] that is, of Gods pure worship and truth, without any mixture of mans inventions, or of any other corruptions, Iud.3. Deut.22.9. 10.11. 1.Tim.6.14.

Acquaint thy selfe well with this duty, thou that wouldest be acquainted with the Lord. Iam.5. 10.

Abhorring all breaches of this commandement.

1 Imagery of the true God, and Christ, or of sainted Gods, Saints or Angels for any religious use] as Crucifixes, and the like. Deut. 27.15.

2 Euery outward representation, devised by man, to bee either a part of Gods worshippe, or to teach some religious duty] for all such likenesses are expressely condemned; nor the likeness of any thing that is in heaven aboue, nor in the earth beneath, &c,

Mat.7.7.

3 All will-worship] that is, All not warranted by the word of God, though done in ne-

uer

mer so good an Intent, as in Nadab, & likewise Saul: for Christ is the onely teacher of his Church, and sole ordainer of the meanes of his own worship, Col. 2. 22, 23. Num. 15. 39, 40. Deut. 12. 32. Mar. 7. 7, 8, 9. Leui. 10. 1, 2. 1. Sa. 15. 15. Mat. 23. 10.

4 All approbation of Idolatry] 1. Presence.

2 Speech. 3. Gesture. 4. Silence. 1. Thes.

9. 22. Rom. 1. 31. 2. Cor. 6. 14. 1. Kin. 19. 18.

Deut. 7. 25, 26. & 12. 4. 29. 30. Psa. 30. 22. 5.

Keeping reliques, monuments, customs, or other remembrances thereof vndefaced, which God being a iealous God cannot endure, Iud.

23. Deut. 12. Exod. 20. 5.

5 All known auoidable and vnnecessary occasions of insnaring our selues or others in superstition] either by any of the former kindes of approbation thereof, or by vnnecessary traffick or familiarity with Idolaters or false worshippers: or seeking helpe of, or fauouring them.

2 Cor. 6. 14. to 18. Ezech. 9. 2. 12. 14. & 10. 1. 11. 12.

6 Adoring Saints or Angels] as the Papists do. Acts 20. 25, 26. Apoc. 19. 10. 22. 6.

7 Worshipping Sathan by seeking to effect strange-matters by meanes forbidden, or not warranted, or seeking after them that vse such meanes.] For Sathan is very ready when any homage is done vnto him by practising such meanes, or seeking after them, as Saul, seeking the Witch when as hee was forsaken of God; and to Sorcerers, as wee see by daily experience.

8 Hypocriticall worship] as in 1. Outward ceremonies, or bare shewes of religion. 2. Forwardnesse in small matters, omitting the most waighty, as the Pharises. 3. Halting betwene two religions.

9 Neglecting

Neglecting the service of God, or any part
or meanes thereof. Ierem. 48. 10. 1. Kin. 18. 21.

The third Commandement.

Thou shalt not take the name of the Lord thy
God in vaine: for the Lord will not holde
him guiltlesse that taketh his name in vaine. 1

ORdayning the reuerent and fruitefull man-
ner of perſourming Gods worship.

Heere wee are to view how wee runne on
more cheerefully in theſe duties.

1 A reuerent vſe of all the names of God,
which are all thoſe things, whereby hee makes
himſelfe known vnto vs as by names.

1. Titles, as God, Lord, Deut. 28. 58. 2.
Attributes, as mercy, truth. 3 Ordinances, as
word, ſacraments, miniſtery, Act. 9. 15. 4 Crea-
tures, as heauen, earth, ſea and all in them.

5. Iudgements } bodily.

6. Mercies } ſpiritually.

† Heerein wee
are all princip-
ally deſecting

Taking occaſion †to conſider of, & ſet forth
Gods glory, ſhining in euery one of them, v-
ſing them to the ends he hath appointed.

2 Swearing religiously] that is, by the Lord * Look well
alone, and in matters of importance, onely to theſe be-
*for his glory, our owne good, and the good, fore thou
of our neighbour, which cannot other- take thy oath
wiſe bee ended: and alſo with great aduice,
leſt we forſwear, or at leaſt, leſt wee take that
glorious name in vaine, at which wee ought to
tremble

tremble: and so performing our oathes faithfully, Ier. 4. 2. Hcb. 6. 16. Psal. 15. 4

3 In a more fruitfull vse of the word, sacraments and other meanes of our saluation) that is, with feeling the power of sanctification by them, through mixing them with faith, Luk. 8. 15. Hcb. 2. 4.

* Lift up thy heart here-
unto. Eph. 6
18. Col. 4. 2

4 Praying with more feeling, seruency & faith, giuing thankes also with more cheerefulness.

5 Sanctifying all Gods benefites, ordinances and chastisemens, with the workes of our calling, by the word and prayer) that so wee may haue a more holy vse thereof. [1. Tim. 4. 5.]

6 Making bold & wise profession of euery part of Gods religion, gracing it by a holy conuersation) as our Sauour and Abraham, who built Altars wheresoeuer hee came, euen amongst the Infidels, in obedience to God as he commanded. Rom. 10. 10. 1. Pet. 3. 2. 14. 15. Mat. 5. 16. Ierem. 10. 11.

Dan. 6. 10.
* Forget not
these: for
God will
surely require
them.

7 Performing faithfully and constantly all our holy *vowes) Psal. 50. 14. 116. 14. Deut. 23. 21. Psal. 79. 11

And contrarily mourning for, and abhorring all abuses of the glorious name of our God, as.

1 Carelesse vsing any of his names in our common talk) Deut. 28. 58.

Hos. 4. 2, 3.
Ier. 23, 10.

2 Swearing lightly, or prophanely, for which the land mournes) & much more for forswearing, as Zedekiah, 2. Chron. 36. 13.

3 Blaspheming] by speaking basely or contumeliously of any of his names, to his dishonour, Leu 24. 11. 14. 16.

4 Cursing] for God hath giuen vs tongues to blesse with, and said, Blesse and curse not. Iam. 3. 9. 10. Rom. 12. 14.

5 Abusing

5 *Abusing Gods religion*] as his Word, Sacraments, or other ordinances (whereby hee most familiarly shewes himselfe and all his goodnesse to vs, and would haue vs to make profession of him: which is done not onely by neglecting of any of them: but

These three next finnes make the whole hnd to tremble. Heb. 2.3.

1. By *vsing them vnprofitably*) without repentance, reformation of life, with an increase in holinesse. 2 *Thef.* 2. 10. 11, 12. *Psalm.* 50. 16, 17.

2 Making a profession, yet liuing prophanelly, to make Gods enemies to blaspheme.) 2 *Sam.* 12. 14.

3 *Vsing them vnreuerently or scornefully.* *Acts* 2. 13.

4 *Dissembling any part of the truth, where we ought to professe it: as Peter amongst the Galathians, whereby many were drawne into the like dissimulation.* *Rom.* 10. 10. 1. *Kings.* 18. *Dan.* 3. 12. 17. 18.

5 *Vnseasonable or crafty profession.* *Phil.* 15, 16.

6 *Lightly passing* ouer Gods iudgements, forgetting of* as the Egyptians, who were thereby prepared for vtter destruction.

**The general our miraculous deline-*

7 *Receiuing his benefites vnthankefully, or requiting them vnkindely*) as *Saul the King-* dome, and the Husband-men the Vineyard. 1. *Sam.* 15. 17, 18, 19. 2. *Sam.* 12. 7. 1. 9. 10. *Esa.* 5. 1, 2, 3, 4, 5, 6, 7. *Mat.* 21. 33, 34, to 41, 42, 43. Whether publike, as 1. *Gospell*, 2. *Prince*, 3. *intended in-*

long threatned day, the gun-powder plot. Our senerall discontentments for the things wee want, make vs ordinarily to forget that we haue.

The very *Gospell* with our prosperity so admirably continued, may cause vs all to breake out into olde *Iacobs* speech, *I haue enough, Ioseph* is yet alive! What would not our Fathers haue forgone for the *Gospell alone.* *Dent.* 23. 21.

3 Peace,

Peace, 4 Deliuerances, 5 Prosperity. 2 *Sams.* 12. 7, 8. Or Priuate in 1, Soule. 2, Body, Goods. 4, Friends. 5, Name. 6, Labours.

3 Abuse of our Christian liberty) though in things of their own nature indifferent, *Rom.* 14. 13. 1. *Cor.* 8, 9.

By 1. Grieking the godly, *Rom.* 14. 15. 20. Causing the weake Christian to stagger, 1. *Cor.* 9, 7. 10, 11, 12, 13. *Rom.* 14. 13. 30. 22, 23. Nuzling the ignorant in superstition. 4. Hardening the Idolater. 5 Giuing occasion to the wicked to blasphemie.

9 Breach of our vowes and couenants with God) as that at baptisme, and euer since in all our deliuerances, and receiuing the Sacrament *Eccles.* 5. 1, 4, 5.

The

The fourth commandment.

Remember thou keepe holy the Sabbath day : six daies shalt thou labour and doe all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates : for in six daies the Lord made the heauen and the earth, the sea & all that in them is, & rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.

Inioyning the time of Gods solemn worship.
Heere wee are to consider well how wee grow in a confcionable practise of al the duties of the Sabbath.

1 *Before the assemblies.*

1 Remembring the Sabbath before it come) that we may dispatch all our own works in the fixe daies, to attend better the right sanctification thereof according to the caueat Remember: so to consecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor seeking our owne will, nor speaking a vaine word. *Esa. 56. 2. 4, 5, 6, 7. Esa. 58. 13, 14.*

2 Preparing our selues thereunto, either the day before, or rising early in the morning, by examining our hearts both by the Law and

D

the

As thou desirest the blessing of the Sabbath, so resolve by a constant voice to performe this worke of preparation, according to those places, and trie whether the Lord will not performe his promise abundantly.

Use this thou that complainest of thy weaknesse.

the Gospell, and so reconciling our selves to God. renewing our vowes of walking more conscionably, after wee haue clenched our hearts and hands by repentance *Gen. 35. 2, 3, 4, 5. Eccle. 4. 17. Exod. 19. 14, 15, 22. Leuit. 10. 3. & 22. 3. 1. Cor. 11. 28, 32. Mal. 3. 23, 24. Psal. 26. 6. Ezra 7. 10. Esa 56. & 58.*

3 Making seruent praier: 1. For forgiveness of our particular finnes. 2. Increase of those graces which wee most stand in need of. 3. That the preacher may be fitted so to speak, and wee to heare, as may bee most to Gods glory, and our salvation.

2. At the Assemblies.

1 Being present with the first at all publick Assemblies of the Church, with cheerefulness and reuerence, as before the Lord of the whole earth both to declare our loue and homage, and for the good ensamples of others; afraid of the least vnseemely gesture, for being overtaken by sleepe, drowlinesse, or any wandering thoughts. *Eze. 46. 10. Psal. 110. 3, 40. 1. & 95. 1, 6. Deut. 33. 3. Esa. 2. 3, 49. 23. Act. 20. 9, 10.*

2 Ioyning with the Congregation in euery publike action, according vnto due and holy order. chiefly in our hearts) as being one body of Christ, of one heart, and of one soule. *1. Co. 12. 12. Act. 2. 46, 5. 32.*

3 In hearing & applying each speech as spoken by the Lord to vs particularly, (*Psal. 27. 3. & 40. 6. Eze. 8. 9.*) As thus; 1 Humbled for reproofes and threats against sinne, whether our owne or others, as members of the same body, or in danger thereof, *Acts. 2. 37. 2. Chron. 34. 27. 2* Reioycing in all the promises. 3. Thankfull for the mercies. 4. Desirous of the graces. 2. Resolute to walke in euery good way, to depart from the euill.

will. *Psal.* 57. 9. *Exod.* 24. 3. This is the best Art of memory: for exceeding loyes, griefes, hatred, or desire, doe leaue the deepest impression in us, and so stick longest in memory.

4. Waiting for the blessing to be put on us by the Minister, neuer departing before it bee pronounced. *Num.* 6. 23. 27. *Ezek.* 46. 10.

3. After the Assemblies.

1. Meditating on the whole Sermon in order:) as 1. Text. 2. Occasion, meaning, diuision. 3. Doctrines severally, by marking the Text, and how they were gathered out of it.

4. Proofes or reasons of the severall Doctrines. 5. Vses. 6. Applying it better to our selues, * trying what worke euery part hath in vs.

* Be not negligent here.

2. Conferring of the same in the same order, with our families or others.

The benefit whereof is most evident by experience both heerein, and in euery Trade and Science: for those who confer most are euery most expert: besides that hereby the godly do kindle zeale in one another: and contrarily, without it, wee are made drowfie and vnprofitable hearers, letting Sathan steale away the seed out of our hearts: so giving him advantage to accuse vs before the Lord, for despising his holy Word, or at least taking his name in vaine. *Mal.* 3. 16. *Luk.* 24. 14. *Mar.* 4. 15. *Mat.* 1. 3. 19.

3. Priuate Catechising our families, teaching and examining them in the principall grounds of religion.

4. Meditation vpon the creatures.) 1. *Ge.* *Rom.* 1. 20. nerally to behold the Lord^b in euery one of^a Lord open them; that is, 1. his Wisdome. 2. Power 3. our eyes, that Goodnesse. 4. Providence. 5. Iustice. we may gine

2. Specially, by considering these things more fully in their severall ends and vses, or as the Scriptures apply them.

3. Private reading of Scriptures and holy Books. *Afts. 8. 28. & 17. 11.*

6. Singing Psalmes. *Idm. 5. 13.*

7. Exercising then principally the workes of mercy, visiting others, 1. By Instructing. 2. Exhorting. 3. Admonishing. 4. Reprooving. 5. Comforting. 6. Collecting. 7. Relieving. *Rom. 15. 14. 1. Thes. 5. 11. 14. 1. Cor. 16. 1, 2.*

Avoiding as warily all the breaches of the Sabbath: as

1. Doing any worke more then holy and necessary,] whether taking iournies, (as to faires, wakes, or whatsoever) for pleasure and profit. *Ez. 38. 13. 14.*

2. All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoever may make vs heavy or unfit for the service of God] *Rom. 12. 11. Deut. 28. 47.*

3. That ordinary goodfellowship, in tipling, vaine talke voide of edification, and much more all open prophanenesse. *Eph. 4. 29. Col. 4. 6.*

THE

THE SECOND

TABLE, COMMANDING

*duties of loue to our
Neighbour.*

The fifth Commandement.

*Honour thy Father and thy Mother, that thy
daies may be long in the land which the Lord
thy God giueth thee.*

WHerein the Lord takes order for prefer-
ring the honour and dignity which hee
hath bestowed vpon euery one; especially vpon
euery Superiour.

*Here wee are to examine how wee per-
forme these duties.*

1. Towards all Superiours.

1. Honour.
2. Obedience belonging to them.
3. Thankfull requiting, at least in these
three, 1. Acknowledgement. 2. Hearty af-
fection 3. Prayer. *1 Sam. 10. 26. 28 Sam. 21.
17. Rom. 12. 17. 1 Tim. 2. 12.*

2. Towards equals.

1. Reuerent estimation,] as of bretheren
or sisters, preferring them before our selues.

3. Towards our selues.

- 1 Maintenance of our reputation, according *Phil. 4. 8.*

to our places, walking vprightly in euery duty to grace our profession.] For our honour is in this, walking religiously towards God, righteously towards men, soberly & discreetly in regard of our selues, and so without reproofe. Tit. 2. 12.

4. Towards all inferiours.

1. Shining before them in a holy conuersation with all grauity, according to our place.] as our Sauour and Paul. Mat. 11. 9. Phil. 3. 17.

2. Yeelding to them in good things, as Naaman.

3. Afraide to wrong or despise the basest of them, as Iob. Iob. 31. 13.

1 Magistrates speciall duties.

1 Promoting the religion of God, and all true godlines with all their power, defacing the contrary, & discountenancing all vngodlines,]

Behold your heavenly patternes, that your selues may become such samples to all posterity, and let all Gods seruants say, Amen.

as David, Iehosaphat, Hezekiah, Iosia, Nehemiah, Eze. 7. 2, 3. to 27. 2. Chr. 15. 12, 13. Neh. 13. 17. and 22

2 Procuring each way the good of the people committed to them, as tender nursing fathers, repressing the wicked, Esay. 49. 23. Rom. 13. 4.

1 Being Men of courage. 2. Fearing God.

3 Dealing truly. 4 Hating couetousnesse. 5.

No accepters of persons. Deut. 16. 19, 20. Ex. 18. 21. Deut. 1. 17.

2 Duties of them that are vnder authoritie.

1 Acknowledgement of their authority from God and the seuerall benefits which wee enioy thereby, though the person should be wicked:) as David of Saul; yea an infidell, as our Sauour of Caesar.

2 Paying and performing cheerefully vnto them all subsidies, seruices and due impositions. Mat. 22. 21. Rom. 12. 6, 7.

3 Duties

3 Duties of all them that excell in any gifts, outward or inward.

1 That our hearts be not *puffed vp there-
by, as is ordinary in each estate but that wee
acknowledge them to bee from God, and
so be more humbled by them, as hauing more
to be accountable for, giuing God all the glo-
ry,) as Iac. Deut. 17. 20. Luk. 12. 48. Gen. 32.
9.

2 That we imploy them all carefully, as the
talents committed to vs to that end, as may
be most to Gods glorie, and the benefit of his
people; as Iob, the Primitiue Church. Matth.
25. 26. 27. Iob. 29, 12, 13. 31. Acts. 2. 44, 45. 4.
32.

4 Ministers duties.

1 Waiting for a lawfull calling. Heb. 5. 4.

2 *Applying their gifts as may bee most to
Gods honour, and the good of their people,
watching ouer euery one faithfully, by teaching
admonishing, exhorting, publickely and priua-
tely, day & night.) 2 Tim., 4. 1, 2. Acts. 20. 18,
19, 20, 21. to the end chiefly. 31. 1. Pet. 5. 3. 1.
Tim. 4. 2. Tim. 3. 10.

† Pauls en-
sample at Ep-
heus for
three yeares
together, is
the golden
picture of a
faithfull Mi-
nister, and will
be required of
euery one ac-
cording to
their ability.

3 Labouring to go before them in all holy
ensample) in conuersation & suffering, both in
themselues and family, afraid of giuing the
least offence: but framing themselues to all, to
become all to all; (viz. in all things in their
own power) the more easily to win all: 1. Cor.
9. 19, 20, 21, 22.

5 Peoples duties towards their Pastor.

1 Submission) to bee taught and guided by
him, knowing his voice: imitating, as Christs
sheepe, his holy doctrine and conuersation.

2 Giuing him double honour) for not onely
hauing him in singular loue for his works sake,
but also by ministring such maintenance vnto
him

Heb. 13. 17.
Iob. 104. 27

him, as is conuenient both for his person and calling. 1. Tim. 5. 17, 18. Gal. 5. 14, 15. Gal. 6. 6.

3 Not following strangers. Iob. 10. 5.

6 Husbands duties.

1 Wise gouernment) as the head, and Christ ouer the Church, honoring the wife as the weaker vessel, especially in couering & bearing with her infirmities, as Abraham; maintaining her authority & honor, amongst her seruants, children and all others. 1. Pet. 3. 7.

2 Tender loue) as in Christ towards his Church. Ephes. 5. 25. Prou. 5. 18, 19.

3 Good husbandry) in prouiding wisely all necessities for the whole house, and dispensing them aright. 1. Tim. 5. 8.

7 Wiues speciall duties.

1 Subjection to her husband) as to her head, and as the Church to Christ, afraid to offend or dishonour him. Ephes. 5. 33. Eph. 5. 22, 24. Gen. 3. 16.

2 Loyalty or faithfull loue) desirous to giue all holy contentment to her husband. Prou. 5. 19.

3 Helpe for this and the better life. Gen. 1. 18.

8 Parents duties.

1 Education of their children, 1. In the feare of God. 2. In some honest trade painefully. Eph. 6. 4.

2 Prouision for children for the time present and to come] (else they are worse then infidels) and so taking care by will to leaue their houses in order, respecting the first borne sonne, vnlesse there be just cause to the contrary. 1. Tim. 5. 8. 2. Reg. 20. 1. Deut. 21. 15, 16, 17.

3 Moderate correction 1 by word, Pro. 13. 2. by rod, admonishing euery out of Gods word with

without bitterneſſe. *Pro. 22. 15. & 23. 83. and 29. 15.*

9 *Childrens duties*

1 Reuerent and louing obedience. *Eph. 6. 1. Pſal. 127. 4, 5.*

2 *Thankfull* requiting; *Pro. 17. 6.*

1 By *Being* a crowne to their parents, by their good behauiour, ſo comforting them, 2. *Ayding* them, as *Ioseph*. 3 *Being* carefull for their honour in life and death.

10 *Masters duties.*

1 *Dealing* equally and mildly with their ſeruants,] as hauing themſelues a maſter in heauen, as *Iob. Eph. 6. 6. Iob. 31. 13.*

2 Carefull prouiſion, Firſt for their ſoules, and ſecondly for their bodies, vſing to pray with their families daily] *Pſal. 127. 12. 1. Tim. 4. 4, 5. Ierem. 10. 25.*

3 Paying their wages duly with the better. *Iob. 31. 38, 39. Iam. 5. 4.*

11 *Seruants duties.*

1 Faithfulneſſe for their maſters profit, with all wiſdome to do all things for the beſt, as *Iacob, Eleazar, Ioseph*.

2 Subjection: and this 1 In ſernice. 2 Abiding cōtrectiō, as the Angell bids bids *Hagar. Gen. 16. 8, 9.*

12 *Schoole-maſters duties.*

1 Practiſing painefully and conſtantly moſt profitable *courſes, for the ſpeedier furniſhing their ſchollers with the beſt learning and manners, to the greateſt good, (*Rom. 12. 7. 1. Cor. 12. 31. and 14. 12.*) of the 1 Scollers. 2 Church 3 Country.

2 Drawing them on by loue, and honeſt emulation, with due praiſe and rewards, vſing moderate cōtrectiō, abhorring cruelty. *Eph.*

Be not aſhamed to inquire of all, and follow the beſt, uſing any approoued help that God ſhall offer.

anger, but pre 6.4. Col. 3. 21. Prou. 12. 10.

ness by wife- 3 Indeuouring especially to be a paterne to
dom, thorow them of all vertue (as being alwaies in their
constancy of eyes) and chiefly of faithfulness in their cal-
observing or- ling:] so to procure more true reuerence to
duty chiefly. themselves, and blessing to their schollers. Ps.

* Maintaine 10. 1. 2. Tim 4. 12.

hereby thy au-
thority or thou
indangerest
all.

13 Schollers duties.

1 Strife to excel their fellows. as 1 in Lear-
ning. 2 Manners. 3 Obedience. 4 Loue to
their Master. 1 Cor. 12 31. and 14. 12. Phil. 4.
8, 9.

The Sixth commandment.

Thou shalt not kill.]

Commanding by all means to preserve life of
Body, and Soule.

*Here wee are to examine how wee endeauour to
performe all these duties with more con-
science.*

1 Which may preserve or make this pre-
sent life more comfortable.

1 Procuring and vsing all helps thereunto, as
wholsome diet and clothing. 1. Tim. 5. 23.

* Learn well
this lesson, if
thou wilt find
heauen upon
earth.

2 Holy mirth, reioycing in all our labours,
and at all times in the Lord.] Prou. 14. 30. 15.
13. 15. and 17. 22. And this by keeping alway a
good conscience, especially in our particular cal-
ling, which is a continuall feast: for the ioy of
the Lord is our strength causing good health,
and

and a principall part of our portion in this life,
and of the beginning of the kindgom of hea-
ven. 2. Cor. 1. 12. Neh. 8. 10. Eccle. 3. 12, 13. 6
5. 17, 18. Rom. 14. 17.

3 Seeking all holy meanes of refuge, a-
gainst all violence and danger] (as our Sau-
our) especially flying to the Christian Magi-
strate, as to Gods Lieutenent.

4 Helpe of the Physician and Surgeon.
Mat. 19. 12.

5 Exercise. 1 Tim. 5. 23.

2 *Avoiding as warily all things hurtfull
and perillous] as*

1 All contagious diseases. Pro. 22. 3.

2 All euill purposes against our selues, or *Obserue this*
naughty wishes vpon discontentment,] and *well, thou that*
therein flying all prouocations, furtherances, *are any way*
and occasions thereof, especially solitarinesse *afflicted in*
or reasoning with the temptation, or any way *mind.*
hearkening thereunto; getting our selues se-
riously to our calling, or to such part of it,
wherein wee can take most delight: to honest
company, meditation of Gods mercies and
speciall fauours, reading, prayer, singing Psalms,
or the like good exercise, to turn our thoughts
another way. 1. Pet. 5. 8. 9. 1am. 4. 7. Gen. 3.
1. 2. 4. 6. 7.

After we haue sought the Lord, and tried
these meanes, if they doe not preuaile, wee
are to adioyne the aduice of some faithfull
Physitian: least the distemper arise from the
body, without the cure whereof the mind can-
not bee perfectly relieued. And further also, if
neede shall so require, to seeke the counsell
of some godly experienced spirituall Physici-
an, to whom wee may fully disclose our trou-
ble: for a grieve disclosed is halfe cured.

3 *Rash*

3 Rash adventures without a warrantable calling. *Math. 4. 6, 7.*

4 Worldly greefe] which drieth vp the bones, and causeth death. *Pro. 17. 22. 2. Cor. 7. 10.*

5 Anger and enuie) which are the rotting of the bones. *Pro. 14. 30.*

6 Surfeting, intemperance, and excesse) which kill more then the sword, being causes of innumerable diseases and griefes. *Pro. 23. 29, 30.*

7 Prouoking others to the hurt of our selues, as *Iosias* did the King of *Ægypt*. *2. Cbr. 35. 7. 20, 21, 22, 23, 24.*

2. Concerning the life and comfort of our neighbour.

1 Earnestly seeking peace with all men, so farre as it is possible.] as *Abraham* & *David*. *Rom. 12. 18. 1. Pet. 3. 11.*

And to this end, labouring to attaine to these vertues, which are most auailable to gaine loue, euen from our very enemies, and doe much adorne Christianity: as

1 Curtesie without dissimulation] as *Abraham* to the *Hittites*.

2 Meekenesse in suffering, forgiuing and forgetting wrongs, leauing vengeance to God. *Rom. 12. 16. Eph. 4. 32.*

3 Labouring to ouercome enemies by kindenesse] seeking to gratifie them, at least praying for them. that they may obtain mercy, and haue their harts, changed. *Rom. 12. 20, 21.*

4 Dealing iustly withall, that wee may weare their reproach as a crowne, as *Iob*, *Samuel*, *Iob. 29. 31.*

5 Abounding in compassion & good works, as our Saviour.

6 Adventuring boldly for their defence and deliuerance

deliverance, and much more for the Church of God, and our countrey, as Abraham for Lot, David for Israel.

7. Offering and seeking reconciliation, where it may stand with the credit of the Gospell, the salvation of the party and others : *Mat. 5.*

23, 24.

2. Avoiding as carefully all occasions of the contrary. *He is the watch. Eph.*

1. In heart.

1. Vnadmised anger, whereby wee first giue place to the Diuell to enter into our hearts.

2 Malice or hatred, which is murther before God, especially *Cains* hatred for the good things wee see in men. wherein they goe before vs, and so reprove us, for or telling vs our faults, although wee pretend other causes of our hatred. This is the ordinary sinne of the world, *Mat. 10. 22. Iob. 15. 19.*

2 In word.

1. Braucing and rayling, as *Sbemy* and *Rabsakey*.

2 Crying ont against others, or reuiling vncharitably. *Eph. 4. 32.*

3 Threatning or scoffing at them. *Isa. 58. 9.*

3. In deedes.

1 Fighting, blowes, maimes, danger, *Leu. 24. 18. 10. 19.*

2 Cruelty : as 1 Punishing vnumercifally, *Deut. 25. 3.* 2 Oppressing the poore to make them weary of their liues. *Ier. 22. 17.* 3 Denying helpe or reliefe, as the Priests and Levites. *Luk. 10. 31. 32.* 4 Betraying others, as *Iudas*.

3 Shedding of innocent blood, which defileth the land, and cryeth for vengeance. *Numb. 35. 33.* 1 By any weapon : as *Ioab* slew *Abner*, *2 Sam. 3. 27.* 2 Poyson, inchantment, destroying the conception, or any secret practise.

3 Con-

2 Consent, as saul to stephen: death. 4 Sa-
lum. 23. 31 ving the wilfull murderer.

1 King. 2. 32 2 Concerning our soules or spirituall life, wee
are to examine how wee increase in care.

1 For the sauing of our owne soules; by
1 Walking more warily in this narrow way of
life. Pro. 16. 17.

2 Avoiding all those things, which tend to
the destroying of their soules: and that so
much more carefully, as the soule is more ex-
cellent then the body, eternall life then this,
and eternall death more fearefull: (Mat. 16.
26.) as

1 To liue in any one knowne sinne: for
the wages of the least is death eternall, and
will certainly destroy the soule, if it be liued
in with delight. Rom. 6. 23. Gal. 3. 10. Psal.
34. 10. Pro. 11. 19. Ezec. 11. 11. Iam, 2. 10. Mat.
5. 19. 1 Ioh, 3. 8.

2 To neglect any meanes ordayned to sal-
uation: as hearing the Word preached ordi-
narily, reading, Sacraments, prayer &c. where-
by men become dead hauing a name to liue, or
at least lose their ioy or feeling. Heb. 2. 3. Num.
9. 15: Apoc. 3: 1 Psal 51. 10, 11, 12.

2 Concerning the saluation of others.

Take the op-
portunity pre-
sently when
God offereth
it.

1 Taking euery occasion which the Lord
offereth for procuring or furthering the salua-
tion of others: and so pleasing all, in that
which is good to edifie: because he that win-
neth soules is wise, & shall shine as the bright-
nesse of the firmament for euermore: but hee
that gathereth not with Christ, scattereth; and
to him that knoweth to doe well and doth it
not, to him it is sin: 1 Cor. 10. 33. Pro. 11. 30.
Dan. 12. 3. Iam. 4. 17. Luk. 11. 23.

2 Being afraid of hindering the saluation of
any one, and much more of being any cause
of

of their damnation or fall: (1. Cor. 8. 11.)

1 By giuing offence through our scandalous liues, or euill ensample, or by the abuse of one Christian liberty. Mat 18. 6 Rom 14. 13. 1 Cor 10. 28. 2 By prouoking others any way to sin, as Iosephs bretheren, David in the murder of Vriab. 3 By encouraging or praising others in their sinne: as the false Prophets crying peace, Hab. 2. 13. 4 By consenting any way to the sin of others, as the Beniamites, and the company of Corah. Ro 1. 31. 5 By not testifying our dislike so far as wee may conueniently and hindring it. Ez. 33. 7. 4. 6 By not punishing according to our authority: but rather winking at faults, or vsing too much lenity, as Ely. Numb. 25. 4. 1 King. 20. 42.

3 Mourning for the fearefull murders of innumerable soules, by all sorts to whom they are committed. But especially by all kinds of vnconscionable Ministers making a prey of the Church, as 1. Idoll Ministers or blinde guides. 2 Negligent or carelesse Pastors. 3, Corrupt teachers as the Pharises. 4, Flatterers, as the false Prophets, crying peace, peace. Zach. 11. 16, 17. Esa. 56. 17.

Awake thou
that sleepest
that delectest
in slee-
ping. Awake
bloud cries
for vengeance
from the earth,
where wilt thou
hide you when
Christ comes
to aske you
an account of
euery soule?

4. Stirring vp all to whom others are committed, to be more conscionable for the saluatiō of their soules] 1 By admonishing, 2. Exhorting, 3. Reprouing, 4. Instructing by Catechising or procuring other meanes, 5. Giuing good ensample. 6. Compelling to outward obedience and submission to the meanes, as Abraham, Iosua, Hester. Nehemia, Cornelius. Genes. 18. 19. Ios. 24. 15. Neh. 13. 15. to 22. 6. 8. 1. 3. 8. Hester. 4. 15. Acts. 10. 2. 24. 33.

where wilt thou
hide you when
Christ comes
to aske you
an account of
euery soule?

The Seuentb commandement.

Thou shalt not commit adultery.]

WHerein the Lord commands his people to be a chaste and a holy people.

*Here wee are to examine how wee
1. increase in.*

Chastity] possessing our vessels in holines and honour, both in the single and married estate, by vsing carefully these helpes and preseruatiues. 1. *Thess.* 4. 4, 5.

1 Modesty] obseruing Christian comelinese, to expresse the holinesse of our hearts: *Iob.* 31. 1. and that (1) in all our words, *Genes.* 42. *Psal.* 51. 1. (2) behauiour, *Genes.* 24. 46.

2 Temperance] in the sober vse of our diet, sleepe, and pleasures, to vse them onely so farre foorth, as they be no prouocations to the flesh, nor hinderances to holinesse: otherwise, to abate them. *Prou.* 23. 29. 33. 1. *Cor.* 7. 30, 31. *Gal.* 5. 13. 1. *Cor.* 9. 27. 1. *Cor.* 7. 17. 24. *Psal.* 91. 11. 22. 1. *Cor.* 6. 27.

3 Painfulnesse in our speciall calling] with instant prayer, giuing thanks for that grace we haue attained to.

4 In the single estate, taking the benefite of holy marriage when other meanes auaille not] 1. *Cor.* 7. 29. Obseruing therein. 1 Equalitye for Religion 2. *Cor.* 6. 14. *Gen.* 2. 18. 20. & 6. 3.

2 Age. 3 Parentage or condition.

2 Right

2 Right ends, 1 for Avoiding of Incontinency. 1. Cor. 7. 2. Gen. 1. 28. 2. Mutuall help and comfort, chiefly to attain eternall life. 3 The increase of the Church in the yonger sort. Mal. 3. 15.

3 That there bee no nearenesse of blood. Leuit. 18.

4 Consent of (1) Parents. 1. Cor. 7. 38. 2. Of partie themselves. Gen. 24. 37.

2 Abhorring.

Not onely those monstrous kindes of vncleannesse which ought not to bee named amongst Christians, as fornication, adultery, incest, rape, Sodomy and the like, which the very light of nature condemnes, but more. (Eph. 5. 3. Deut. 22. 21.)

1 All wantonnesse priuately or with others. Rom. 13. 13. Eph. 5. 3, 4.

2 Nocturnall pollutions, comming of excesse. Deut. 23. 16.

3 Voluptuous abuse of the marriage bed, otherwise then for some of the right ends of marriage before mentioned. Yet obseruing duly, 1 The naturall time of separation. 2 Of solemn humiliation] when the bride & bridegroom are to leaue the marriage chamber. 1. Cor. 7. 5. Joel. 2. 16. Lev. 18. 19. Ex. 18. 26.

3 Shunning as warily all causes & occasions of vncleannesse: as 1 Within us, all impure cogitations and lusts, which are the adulteries of our hearts, Math. 5. 28. 15. 18. We pray that God would

2 Without us, al prouocations, as (Ex. 16. 49) not leade vs into ten-

1 Surfeting and Drunkennesse] immoderate eating and drinking, or of such things as most stir vp lust, & vnsaisonable times. Pro. 23. 32. 33. force we may

2 Idlenesse and sluggishnesse) as in Sodom, nor cast our selues into it

1 Pride, appearing in face, haire, apparrell. by any of these great

or behaviour: as in the women of Iudah before the captiuitie. *Esay. 3. to the end.*

4 Society with lasciuious persons) which are infections. *Gen. 39. 10.*

5 Lewd books or balads, fitter to be burnt, as *Matth. 12. 35, 36. Act. 19. 19.*

6 Filthy talke or foolish iesting) bewraying an vncleane heart, and corrupting others. 1. *Cor. 15. 33. Prou. 7. 11, 12, 13, 14, 15. Eph. 5. 3, 4, 5. 12.*

7 Wanton lookes) from eyes full of adultery, as in *Putiphars* wife, *David. 2. Pet. 2. 14.*

8 Lewd houses, or of euill report) *Pro. 3. 8.*

9 Wanton pictures, playes, dancing, or dalliance) of the very beholding whereof, euery ones conscience will tell him the danger, when it is truly awaked, at least for breeding wanton thoughts and lust, condemned by our Sauiour. *Mat. 5. 28.*

Though these seem but sparks which cannot hurt, yet thy will kindle a fire which will burn downe to hell, vnlesse thy be quenched in time.

10 Wearing of apparell, contrary to our sex) as man to weare the womans apparell, or the woman the mans. *Deut. 21. 5.*

11 Vnlawfull diuorce, or separation. *Math. 5. 32. 19. 9.*

12 Priuate company of man, and woman together, though otherwise both honest and intending no euill, *Prou. 6. 27, 28.*

4 Increasing in a holy iealousie ouer our selues, so running away from each occasion & the least appearance, *Prou. 5. 8. and 7, 8. 25. 1. Thess. 5. 22.*

For feare of 1 The Lord who seeth our harts, and will accept vs according to our fear. 2 Sathan, who will accuse. 3 The wicked, who will be hardened or blasphemous, or both. 4 The Godly, who will be grieved. 5 Our selues, because our own conscience will be wounded, and witnesse against vs. And also for

for the corruption of our harts, which is like
to tinder or gunpowder if a sparke fall there-
into.

The eight commandement.

Thou shalt not steale.]

ENioyning the preservation and increase of
our owne goods, or outward estate, & also
of our neighbours.

Here wee are to examine,

I *How wee labour to maintaine our estate
holily and honestly, according to our place
and calling, walking in all these duties
more cheerefully.*

I *Painefulnes in our particular calling,) as
Jacob in Labans seruice; Paul both in his mi-
nistry, and to get his liuing, vsing double
paines early or late to recompence the time
spent, in the seruice of God; as in gathering
Manna before the Sabboth, that they might
rest that day: so dwelling in our calling with
God wee shall bee fedde most assuredly. Eph.
4. 28. Act. 20. 31. 2. Thess. 3. 8, 9; Psal. 37. 3. Exo.
16. 22, 23.*

2 *Trist]* putting all things to the best, loo-
king warily that nothing be lost, as our Sau-
our, who gaue charge for sauing the crummes
though hee was able by his word to provide
what hee would. Iob. 9. 12. Prou. 5. 15, 16, 17.
6. 12, 17. 12. 17.

C 2

3 Contation

Hold fast in
time of triall,
and wait.
Stand in
awe, tremble
and sinne
not.

3 Contentation] with that estate wherein the Lord sets vs, assured that hee seeth that estate to be best for vs, liuing within our compasse, depending onely vppon his prouidence, without distrustfull care, and much more without repining or murmuring, as the Israelites in the wildernes; being certainly perswaded that he will not faile vs of that which shall be best for vs, in his due time: so vsing the world, as though wee vsed it not, 1 Tim. 6. 8. 1. Thes. 4. 11, 12. Heb. 13. 5, 6. 1. Cor. 7. 31.

Mat. 5. 5.
1. Cor. 6. 7.

4 Peaceablenes] auoyding law and contention, vsing all honest meanes to get and hold our owne with peace if it be possible, remembering that the meeke shall inherit the earth, putting vp some wrong, as Abraham to Lot.

5 Dealing vprightly] being sincere both in word and deed, such as in whom is no guile as Nathaniel.

2 We are to examine, whither we endeavour to imploy our goods aright according to Gods will.

1 To the promoting and maintenance of Gods religion & seruice] by our selues & others, both priuately & publikely: as, at the building of the Tabernacle & temple, euery one brought their gifts of the best things, and so in all the sacrifices; the women ministring to Christ, and the Primitiue Church. Act. 2. 44. and. 4. 32.

[For this is the honor due to God for all & the chiefe end of our riches: otherwise Idolaters shall condemne vs, who haue been euer deuout heerein, as the Israelites at the making of the golden calfe the Papists at this day. Pro.

Gal. 6. 10. 3. 9. Mich. 6. 6. 7.

Rom. 12. 13

Heb. 13. 2.

1 Tim. 3. 4.

2 To the honest maintenance of our selues and families. 1. Tim. 5. 8. as the vertuous husband

wise

wise. *Pro. 31. 15. 31.*

3 To the charitable reliefe of all in necessity as kins-folkes, friends, neighbours, Church, Countrey, especially the godly poore: so that of them we respect our kins-folkes in the first place, and so others according to more speciall bondes. Thus to employ them to Hospitality, to good workes, & almes, as *Iob*, who caused the backes and bellies of the poore to blesse him. *Obadiab* which fedde the Prophets of the Lord with perill of his life. *Dorcas* who made garments for the poore Christians. *Nehemiah* that worthy Gouverneur, who tooke not his due, because hee would not bee chargeable to the poore people in their distresse: but maintained at his owne charge sundry of those who were in neede: which fact comforts him to intreat the Lord, to remember him in goodnes, according to that. *Cornelius* whom the holy Ghost hath set forth as an ensample for this, and shewes how God kept a remembrance of it. The Christians of Antioch, Macedonia and Corinth, sending reliefe to the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitive Church generally, *Acts 2. 45.* This is the feeding of Christ that shall bee acknowledged before the whole world, when our Saviour himselfe shall say, When I was hungry you gaue me meate: and the very want of it shall condemne the world, when hee shall say, When I was hungry you gaue mee no meat, &c. nothing being more neglected then it, euen amongst them that make shew of godlinesse. *2. Tim. 3. 5.*

1. Pe. 4. 2.

10.

Iob. 29. 31.

1. King. 18.

13.

Act. 9. 36.

39.

Neh. 5. 14.

15.

Verf. 17, 18,

19.

Act. 10. 24.

Act. 11. 29,

30.

1. Tim. 1. 6.

Mat. 25. 35.

45, 46.

4 To the due performance of all promises, which is a property of a blessed man, and the contrary of an vnfaithful & wicked. *Pro. 23. 14.*

E 3

Psal. 135. 4.
 & 37. 21.

To the due performance of all promises, which is a property of a blessed man, and the contrary of an vnfaithfull and wicked. *Prov.* 25. 14.

Luk. 6. 35.

5 To be able to lend freely, looking for nothing againe; that is, for no gaine, and sometime not the principall. *Nehe.* 5. 90.

Luk. 19. 8.

6 To make restitution to the vttermost of whatsoeuer our consciences can charge vs to haue beene vniustly gotten or detained, as *Zacheus*.

7 To keepe justice, giuing to euery man his right, and iudgement, neuer consenting to the wronging of any man, but iauing al from wrong so farre as wee are able. *Eze.* 18. 19. *Iere.* 22. 3. 15. *Psal.* 82. 3, 4.

3 How wee preuaile in rooting out of our hearts that bitter roote of.

1. Tim. 6. 9.
 10.

Couetousnesse) whereby we are either hindered from heavenly duties, or from feeling the sweetnesse that is in godlines, or from depending vpon Gods prouidence: or are drawn immoderately after the loue of the world, as we seeke to get by vnlawfull meanes or to vex and disquiet our hearts with carking cares for the things of the world, affecting to bee rich or otherwise 1. Tim. 6. 10.

Act. 8. 18.
 20.

4 How wee growe in our detestation of all kindes of thefts, proceeding from couetousnesse.

1. Theft in the Church.

1 Simony) buying or selling the gifts of the holy Ghost, whether Church-offices or places to exercise those offices in, or the goods of the Church, to the hinderance thereof, or to our owne private gaine.

2 Sacrilege) conuaying to our selues, or detaining things due to God, whereby he is robbed

bed of his honour, or the saluation of his people hindered: as by all sorts of vnconscionable Ministers & all others, keeping away Church-livings, without due regard of the peoples saluation, and Gods worship. Ios. 6. 8. 14. Mal. 3. 8, 9, 10.

3 *Gain* by things hindring the Gospell, and true piety, or furthering superstition) as Demetrius the Siluer-Smith. Act. 19. 24.

2 *Thefts in ciuil dealings.*

1 *Counterfeit* or coloured deceit) by faire words, or the like, as in Amos daies. Amos 1. 4, 5, 6.

2 *False scales, weights, or measures*) al which God abhorreth. Deut. 25. 13, 14, 15.

3 *Racking* the prices of things) to the oppression of the poore, or euill ensample of others: thus did the Giants before the flood, that the earth was full of crueltie: and the great men before the captiuitie, for which God threatned to plague them with other spoylers, as it came to passe. This causeth the pore to sigh: whom God will auenge. Exod. 22. 23. Deut. 15. 9, 10, 11. Mic. 1. 1, 2, 3. Gen. 6. 4. 11. Esa. 5. 6. 7.

4 *Ingrossing*] getting vp all a commodity to sell as men list, euen the very refuse. This is to swallowe vp the poore; a sinne which the Lord will not forget. Am. 8. 4, 5, 6, 7, 8.

5 *Sale vpon day*) to the hurt of the buyer or other; that is, inhauncing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worse. 1. Thes. 4. 6.

6 *Becoming bankrupt*) to enrich our selues by the spoils or goods of others: which is flat couenage and theft. 1. Th. 4. 6.

3 *Thefts in lending.*

Vsury) as when men exact a gaine by couenant, aboue the principall lent, onely in lue and

recompence of the lending, which is biting ordinarily : for it is very rare, when one or other is not bitten by it. All vsury is of this sort, wherein charity is broken towards any one : that is, wherein respect is not had to the state of the borrower, and the good of the common wealth. *Exod. 22. 14, 15. Psal. 15. 5. Neb. 5. 7, 8, 9. Dent. 15. 15. 7, to 12,*

4. *Thefts in withholding.*

1 The pledge, *Ezek. 18. 7.*

Consider wel
what is com-
mitted to thee
& forget not
thy debt due
to all in spiri-
tual things.

2 That which hath beene committed to vs in trust for others ; as the husband men the Vineyard. *Mat. 21. 41. Pro. 3. 28.*

3 Our debt, which is a marke of an vngodly man : for the godly should owe nothing but loue, and that to euery one. *Psalme. 37. 21. Rom. 13. 8.*

4 The hirelings wages : a sinne crying for vengeance. *Iam. 5. 4. Ier. 22. 13, 14.*

5 Things found, if wee can know the owner. *Leuit. 6. 3.*

6 That which we haue vnjustly gotten from others, and not making restitution thereof with the better, if wee bee able, as *Zacheus, Leu. 6. 1. to 8. Luk. 19: 8.*

7 Thefts whereby wee rob our selues and those who depend vpon vs, disabling vs to performe the dueties which we owe to the Lord & his Church, to our selues with those depending on vs and all others.

1 Vnthriftinesse; not regarding to saue that which God hath giuen : but wasting without reason or regard, vpon lewd companions, or vaine delights, as the prodigall sonne, *Luk. 15. 13,*

2 Liuing inordinately; without painefulnesse in our calling, the Pismire shall condemne such vnprofitable seruants. *Ephe. 4. 18. Prov. 6. 6.*

3 *Rab*

5 *Rash Suretiship*; without regard of the circumstances, so oft forbidden by the wise *Salomon. Pro. 6. 1. & 17. 18.*

6 *Other ordinary thefts*, in getting goods by *vnlawfull meanes.*

1 *Removing* our neighbours markes or bounds to enlarge our owne, which is accursed. *Deut. 27. 17.*

2 *Vncharitable inclosure*, to the hurt of the common wealth, or of any one without sufficient satisfaction: for which the Lord threatneth a woe. *Esa. 5. 8.*

3 *Perverting the Law*, or corrupting judgement, by bribes, friendship or craft, to wring the poore, as *Iezabel* did *Nabob* for his Vineyard.

4 *Man-stealing*; viz. stealing away or enticing children or seruants; a farre worse theft then stealing any goods, inasmuch as these are more pretious, *1 Tim. 1. 9. 10.*

Practise of vnlawfull arts; as such as haue no warrant by the Law of God or nature; as *Magicke*, *Conjuring*, playing the wise-man; for no such ought to be found amongst Gods people, being abominable to the Lord. *Deut. 18. 9, 10, 11, 12.*

6 *Gaming* for more then wee may conveniently spend, without hindering the performance of any of those holy duties required in the right imploying of our goods, mentioned before in this Commandement, or then wee could bee content to giue; especially at vnlawfull games, or vnfit times, or falsly; a matter of bad report, to the hurt of our selues, or our neighbour, or both, accompanied commonly with many disorders, brawles, grudges, conetousnesse, oaths, fraud, and the like, besides the losse of our precious time, for which wee must

Amos 6. 6.

Phil. 4. 8.

must be surely accountable. *Eph. 3. 16.*

7 *Falsifying the will of the dead*: a sinne against the law of nature. *Gal. 3. 19.*

8 *Pelfering the least matter, or cousening*: for God is the avenger of all such things. 1. *Thess. 4. 6.*

9 *Conspiring, or any way favouring or consenting to any such fact*: he that doth this, hateth his owne soule. *Pro. 29. 24.*

The Ninth Commandement.

Thou shalt not beare false witnesse against thy Neighbour.

ENioyning us to seeke by all meanes to maintain our own good name & our neighbours.

1 *For our own good name, Wee are to examine how wee grow.*

1 *Seekeing a good name by living religiously walking in al the commandemets of God without reproofe, as Zachary and Elizabeth, Cornelius, Timothy a young man. For, the memoriall of the iust being as a precious oyntment shall be blessed, but the name of the wicked shall rot* *Luk. 1. 6. Act. 10. 1. & 16. 1. pro. 10. 7. Eccl. 7. 3.*

Heere thy strength and diligence will be tried.

2 *Keeping narrow watch against every sinne continually, esppecially those to which our corrupt nature is inclined, or most incident to our particular calling: because every fault is to the godly*

godly man, as the dead flie, marring the sweetest oymment, and a litle leaven to the whole lump. Eccle. 10. 1.

Besides the malice of Satan and the wicked to blaze us, or blaspheme our religion for any one fault, though it be but the least slip in a rash or vndiscreet speech: passing by all good things in us, neuer thinking of the multitude of their own abominations, as the enemies of the Lord did blaspheme for the sin of Dauid, 2. Sam. 12. 14. Euen this is a staine to the worthiest Kings of Iuda, that yet the high places were not taken away. 2. King 14. 4. 2. King. 22. 43. 2. Kin. 15. 4. 34. 35.

Stir up thy hart to attain heereunto.

3 Seeking in euery thing Gods glory alone, and not our owne more then for him: for then he will giue vs glory abundantly, but seeking our owne glory, he will turn it to shame. 1 Cor. 10. 31, & 2. 20. 1 Sam. 2. 30.

4 Carefull to iudge and speake the best of all other, professing godlinesse: for God will cause others to measure so to vs againe. Eccle. 7. 24. Mat. 7. 2.

5 Using but few and wise speeches; for in many words are much vanity; but such speeches in due time are like apples of gold with pictures of siluer. Pro. 10. 19. & 25. 11.

6 Striving to cheerefulnesse and affability in all our speeches: as our Sauour. Mat. 11. 17. 19.

7 Indebouring to bee sincere in word & deed, abhorring dissembling: so wee shall haue the commendation of Nathanael, euen of the wicked. (at least in their consciences) to bee right Christians, in whom is no guile. Iohn. 1. 47.

2 Concerning our Christian neighbours good name, whereby God is glorified.

1 Reioycing at it, as Iohn for the elect Lady

Lady and her children, 2 *Iohn* 1.4.

2 *Defending* their credit by publike or priuate testimony, according to our perswasion of them, as our Saviour did of *Iohn* and of his own disciples, they againe giuing testimony to him. *Mat.* 11. 2. 7.

3 *Gladly* acknowledging all the gifts of God in them : as our Saviour of the seauen Churches, and *Paul* of the Christians to whom hee writ.

4 *Covering* their faults so much as wee may without sinne, as *Shem* and *Iaphet* their fathers nakednesse, for which they are blessed : yet not approouing of the least of their sins. but seeking priuately in all loue the reformation of them. *Eph.* 5. 11.

5 *Redily* receiuing euery good report of the, for that is the nature of true loue; yet not committing our selues ouer hastily unto them, untill sufficient triall, as our Saviour did not.

6 *Expounding* each doubtfull matter in the better part, if there be any probability thereof; as *Iacob* the death of *Ioseph* and his dreames: for loue thinketh not euill. 1. *Cor.* 13. 7.

7 *Shewing* a dislike to whisperers and tale-bearers, which will drine away the slaundering tongue, *Psal.* 15. 3. *Prou.* 25. 23.

8 *Vsing* all good meanes for the maintenance of the good name of euery one professing the feare of God] by admonishing, exhorting or directing them in loue and wisdom by our selues and others.

Abhorring these contrary vices.

1 *Enuie* at the worthie credit of any, as the Pharises against our Saviour.

2 *Euill suspicion* without euident cause] as the Barbarians against *Paul* *Act.* 28. 4.

3 *Itching* cares to heare our own commendations

Act. 16. 3

1 *Cor.* 13. 7.

Ioh. 2. 24.

1 *Cor.* 12. 26

Leu. 19. 17

18

Rom. 12.

16, 17.

1 *Th.* 5. 24

and Rule of Life.

dations with the discredit of others, or at least
to bee flattered,] as *Abab* by the false Pro-
phets.

4 *Speeches* favouring of malice or disdain
at the credit of others] as *Corab* and the Pha-
rises.

5 *Boasting*] seeking our owne glory though
with the disparagement of other, as the proud
Pharisee.

6 *Vncharitable* iudging of others] for some
slips, infirmities, euill reports, crosses or some
other accident, as *Hely* of *Hanna*, *Iobs* friends
of him to be an hypocrite, and much more to
judge so for good things, or such as may bee
well taken, as the Pharises of our Sauour ea-
ting with the Publicans.

7 *Aggrauating* small faults or flanders]
without care to couer or amend them. *Rom. 7.*
29.

8 *Reporting* mens bare words or actions
without their intent and meaning] wresting or
any way peruertering them, as the false witnesses
against our Sauour, the Iews against *Stephen*.

9 *Bearing false witnesse*] or accusing falsly:
as *Haman* against the Iewes, *Amazias* against
Amos: as also the accusations against our Sa-
uiour, *Jeremy*, *Paul*. *Amos 7. 10. Deut. 19. 16,*
17, 18, 19.

10 *Lying*] which is euery falshood vtte-
red against knowledge. This is a principall sin
of Satan, who was a lyar from the beginning,
and the father thereof. *Job. 4. 25.*
Job. 8. 44.
1 Ioh. 3. 23

11 *Vnjust* or rash arbitrement or giuing iud-
gement] as the Elders against *Naboth*.

12 *Malicious accusations*] not of any con-
science to God, or for amendement of the par-
ty, or good of others; but of spite, as *Doeg*: or
to flatter great men: as the *Ziphims* against
Dauid. *13 Be.*

13 *Betraying* others, or their cause, craftily] vnder pretence of friendship or otherwise, as the Herodians intended, and *Indas* dealt with our Sauiour.

14 *Bewraying* the secret or infirmitie of our neighbour, to his discredit) which wee might well haue concealed *Matth.* 18. 15.

15 *Lightly* beleeuing flying tales or suspicions, against our brother] as *Saul* against *Dauid*, and the Priests : much more spreading them, or adding to them.

16 *Flattering*) as *Corah* and his company did the people; as *Absalon*, and the false Prophets crying peace which is, to lay nets for men, and to be huntsmen for Sathan.

Psal. 15. 3.

Exe. 13. 28.

Hos. 5. 2. 8.

9.

The Tenth commandment.

*Thou shalt not covet thy neighbours house:
thou shalt not couet thy neighbours
wife, nor his man seruant, nor his
maid, nor his Oxe, nor his Ass, nor
any thing that is thy neighbours.*

WHerein the Lord requires our very hearts to be vpright and voide of all concupiscent towards our neighbour.

Heere wee must examine our hearts, how wee grow.

1. In entertayning onely holy thoughts, motions,

tions, purposes, and affections for the good of all men. 1. Thess. 5. 23.

2 In suppressing evill thoughts and motions, that wee may never giue any consent, nor take the least delight in them, but labour to the vtter burying of all concupiscence, vntill wee bee perfect in the heauens. Zach. 7. 10 Rom. 7. 7. 20. 23, 24.

Oh that there were such a heart in them to feare mee, and to keepe all my Commandements alway, that it might goe well with them, and with their seed for euer. Deut. 5. 29.

Let vs heare the end of all. Feare God, and keepe his Commandements: for this is the whole duty of a man: for God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill. Eccle. 12. 13. 14.

Then shall yee returne and discerne betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not. Mal. 3. 18.

The



The glasse of the Gospell, or the examination of our faith and repentance, according to the Articles of our faith, which containe the summe of the Gospell.

R V L E S.



He measure of our faith is according to the measure of the power thereof in comfort and sanctification, issuing from euery Article, except in the time of temptation, 1. Cor. 4. 20. 2. Tim. 3. 5. 2. Cor. 1. 22.

2 All benefits contained in the Articles of our faith are ours, in & through Christ onely, when hee is ours. 2. Cor. 1. 22.

3 Let vs proue our selues therefore whether wee are in the faith: let vs examine our selues: know wee not our owne selues, how that Iesus Christ is in vs, except wee bee vnapproucable?

4 And if Christ bee in vs, the body is dead because of sinne, but the spirit is life for righteousness sake Rom. 8. 10.

5 For the Kingdom of God is not in word, but in power. 1. Cor. 4. 20.

6 Wee must therefore shew our faith, out of workes: for as the body without the spirit is dead, euen so faith without workes is dead. Iam. 2. 18.

7 Lastly,

7 Lastly, we are not to stay vntill wee be able in some good measure to say as *Paul*; I through the law am dead vnto the law: and, *Gal. 2. 19.* that I might liue vnto God, I am crucified with Christ. Thus I liue: yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loved mee, and given himselfe for me. And that Christ liueth in me. I know hereby, because hee crucifieth in mee daily more and more all the workes of the flesh, making me grow in detestation of euery sinne: and in stead of them brings forth in me dayly more plentifully all the fruites of the Spirit, as loue, ioy peace, long-suffering, gentlenes, goodnes, faith, meekenes, temperance, with a feruent desire to walke euer in all the commandements of the Lord. So that I know certainly that against me there is no law: It is God that justifieth me, who shall condemne me, or lay any thing vnto my charge? *Gal. 5. 24.*
Gal. 5. 22.
23. 24 25.
Vers. 23
Rom. 8. 33
34 10 39

The first Article.

* I beleue in God.]

1. **T**His is my faith, that though by nature, through Adam, I and the whole Church are Apostates from God, and enemies to him and his law; yet by grace through the second Adam Iesus Christ, God is our God, and wee his people reconciled vnto him, to serue him in
R newnesse

* Comfort thy selfe thou repentant sinner: Christ is thine with all these riches, only beleue.

newnelle of life all our daies. *Eph. 2. 13. Heb. 8. 10. Luc. 1. 74. 75.*

2 This is my comfort hereof, that God is my God, and hath sealed me for himselfe, & therefore am most blessed, being in such a case. *Iob. 20. 28, 29. Psal. 144. 15.*

3 This giues mee further assurance that this my faith is sound, because together with this comfort, he hath giuen me, since I beleeued in his name, a heart desirous to depart from all iniquity. *2. Tim. 2. 19.*

Father.)

1 This is my faith, that though I was the childe of wrath, yet by grace in Christ, I am the child of God. *Ep. 2. 2. Gal. 3. 22. 26. Ier. 34. 10.*

2 This comfort I receiue heereof, that because my heauenly father doth tender mee much more, then any earthly father his childe. *Mal. 3. 17. Esa. 49. 19, 16.*

3 This is my assurance, that my faith heerin is sincere, because together with this comfort I feele my selfe affectioned to reuerence, loue and obey him as my most deare father, and am enabled by his spirit to run to him with boldnes in all my wants, crying *Abba*, Oh my Father. *Mal. 1. 6. Mat. 12. 50. Gal. 4. 5, 6. Rom. 8. 15.*

Almighty.)

Math. 8. 2

Psal. 23. 4.

1 This is my faith, that though I be weak & vnable to resist my enemies bodily or spirituall, no way able to helpe or prouide for my self: yet my heauenly father is of al, Maiesty & power guiding and ouer-ruling continually men, Angels, diuels, and all creatures to serue for his own glory, and the good of his children.

2 This comfort I receiue hereof, that hee doth and will continually make all things work together for best vnto me, not onely the holy meanes appointed thereunto, but also mine afflictions

fiends yea my greatest enemies (sinnes and Sathan himselfe) vntill I be perfected in the heauens, *Rom. 8. 28. 1. Cor. 3. 20, 21, 22, Acts. 4. 28. Gen. 50. 20.*

3 This also doth further assure mee that he thus workes for me : because he hath first shewed the same mighty power, quickning and raising me vp from the death of sin, which hee shewed in raising my Sauour from the graue: and secondly for that I haue sensibly felt all things thus working together for my saluation. *Eph 1. 19, 20.*

Maker of heauen and earth.

1 This is my faith, that though thorow *Adam* I had lost the right both of heauen and earth, and of euery creature, so as I could haue no comfort in the vse of them, but terror, as an vsurper being cast forth of the earthly Paradise, left as an heire of the curse, & the creatures accursed for my sin : yet through my Sauour the second *Adam*, since I truly beleued in him, I am restored to a far better estate, being made in him a right heire of all, neuer to be cast forth of my inheritance any more, and al the creatures blessed & sanctified to me, that I may haue a holy vse of the. *Heb. 12. Ro. 8. 17*

Gen. 3. 24.

Rom. 5. 17.

18.

2 This comfort I receiue heereof, that heauen is mine and all the ioies thereof and that I am set alredy in the heauenly places in Christ my head, who reserues the full fruition for me. And secondly that all the creatures in heauen and in earth, be they good or bad, are at league with me to help for my good, so far as may stand with his glory, my saluation, and the good of his Church. *1pb. 5. 23. 1. Cor. 3. 21, 22, 23. Hos. 2. 18.*

Eph. 2. 6.

3 This is also my assurance, that my faith is sincere heerein, because that together with this

comfort, I both perceiue all the creature thus ready to helpe mee (especially in time of trial when ordinarie meanes faile (and also feele a holy care wrought in mee to vse the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heavenly things, *Exod. 16, 25, 35.* and *17. 6. 2. Tim. 4. 5. Eph. 2. 6. Col. 3. 2.*

The second Article.

And in Iesus.]

Psal. 51. 5. 1
& 39. 12
Rom. 3. 10.
11. 13. 19.
20. 21. 22,

1 **T**His is my faith that though I am guilty of innumerable finnes both originall and actuall, euen the breach of the whole law, and so am worthy to be damned, and haue all the plagues of God due to my sinne cast vpon mee; yea though I was a bond-slave to sinne and Sathan: yet I beleene that Iesus is our Sauour, and hath deliuered me from all my finnes, both the guilt and satisfactorie punishment of them, as also from the power of sinne and Sathan, *2. Tim. 2. 26. Luk. 4. 18. Mat. 1. 21. Iohn. 1. 29. Rom. 6. 12. 14.*

2 This faith is my comfort, and moreover that all my finnes and enemies shall not hinder my saluation. *Rom. 8. 39.*

3 This is also for my full assurance thereof, because besides that I feele my soule reioicing in God my Sauour, I perceiue my selfe also deliuered

deliuered from the tyranny of Sathan, and power of sin, euen those finnes which beforē led me captiue, so that no sinne hath any more dominion ouer me, ruling to condemnation, that I doe serue it in the lustes thereof, and for that I am withall deliuered from the torments of conscience for my sinne. *Luk. 1. 47. Rom. 6. 12. Rom. 7. 24, 25.*

Christ.]

1 This is my faith, that though I was in the kingdom of darknes, and a stranger from God by my sinne: yet Christ was annointed for me with all the giftes of the Spirit, to be my mediator My King, Priest, & Prophet. *Dan. 9. 2. 4. Heb. 1. 9. Psal. 45. 7. Apoc. 13. Col. 1. 13. Iohn. 10. 28, 29, 30. Apoc. 3. 21. Heb. 10. 12. 14. 1. Iohn. 2. 1: 10. Mat. 23. Act. 3. 22. 23.*

This is my comfort, that hee being my King, hath and will fully deliuer me from the kingdom of Sathan, and giue vnto me his heauenly kingdom. Secondly being my Priest, hath first reconciled me to his Father, by the sacrifice of himselfe, and keepes me since in fauour by vertue of the same, and of his perpetuall intercession. *Heb 7. 24, 25. & 9. 14. Rom. 8. 34.*

Heb. 8. 10.

II.

Thirdly, being my prophet, will proceed to teach me all the will of his Father necessary to eternall life.

3 This is for my assurance hereof, because I feele my selfe to haue receiued of the anointing of euery one of these from Christ and the fruit of them. 1. Of his kingdom, in-
abling me to beginne not onely to subdue my
finnes and euill affections, but also to rule so
farre ouer my selfe, as to bring my verie
thoughts, and al committed vnto me into obe-

Rom. 1. 6

1 Cor. 2. 27

1 Iohn. 3.

2 Cor. 10. 5. dience to Christ. 2. Of his Priest-hood, where-
 1 Par. 2. 5. by I am made able through him to offer to the
 Rom. 12. 1. Lord (my selfe) supplications, thanks, and
 Heb. 13. 15. workes of mercy, with all that I haue to serue
 16. him. Rom. 15. 10. 2. Iohn. 2. 20. 27. 3. Of his
 * P/al. 4. 5. Prophecie, making me to grow in the know-
 ledge of himselfe, and in care to instruct others
 therein. Iohn. 6. 45.

His onely Sonne.

1 This is my faith, that hee being the onely
 Sonne of the Father by nature, hath made me
 a child and heire by the grace of adoption, who
 was by nature a child of wrath and perdition.
 Gal. 4. 4, 5, 6. Eph. 2. 3.

2 This comfort I finde herein, that to mee
 belongs the inheritance of Gods sonnes. Gal.
 4. 7. Rom. 8. 17.

3 This also is for my assurance, for that hee
 hath sent the spirit of his Sonne into my heart,
 whereby I can call him father with comfort:
 which is my witnesse and seale. Gal. 4. 5. 6. 7.
 Rom. 8. 16. 2. Cor. 1. 22.

Our Lord.

1 This is my faith, that though I was vnder
 the Prince of darkenesse, hauing Sathan my
 Lord, vntill I beleeued in Christ; yet since I
 am Christs, and hee is my onely Lord, (Eph.
 2. 2. 3. 1. Pet. 1. 19. Iohn. 10. 29. By 1. Pur-
 chase with his bloud. 2 Gift from his Father.
 3 Mariage contracted to be consummate at his
 appearing, Ephes. 5. 39. Hos. 2. 20.

2 This is my comfort, that being thus pur-
 chased and giuen to him as a peculiar gift, I
 shall neuer perish; and being thus contracted
 to Christ my Lord, the bond thereof is in such
 faithfulnessse, as shall neuer be dissolued, vn-
 till I bee brought into the bride chamber, and
 fully glorified. Hos. 2. 19.

↳ This

3. This increaseth my assurance, for that together with this comfort I feell my selfe redeemed from the earth (viz. my earthly conuersation,) and doe delight to heare the voyce of my Bridegroom, *Apos. 5. 9. 24. 4.*

The third Article.

*Which was conceived by the holy Ghost,
born of the Virgin Mary.*

1. **T**His is my faith, that though I was conceived in sinne, and borne in iniquitie, and so corrupted in all the parts both of my soule and body, yet that both the conception, birth, and whole nature of Christ my Sauiour, was fully sanctified by being vnited to his God-head, to bee imputed vnto me. *Psal. 51. 5. Rom. 8. 2, 3. Luk. 1. 35.*

2. This is my comfort, that my God hath giuen me this holinesse of his Son as a roabe to couer all my sinfulness, and whereby I doe both presently, and shall euert stand most gloriously in Gods sight, chiefly at the great day. *2. Cor. 5. 21. 3. 9.*

3. This is my further assurance hereof, because I can mourne for this totall corruption in me, and being humbled in the sense of it, am *Rom. 7. 1. 15. 18. 24.* driuen daily to put on Christ by faith: and for that I feele also the new birth in me, by a change begunne in all the powers both of my
F₂₄ body

body and soule, wrought by vertue hereof, since I was conceived and born in the Church, by the power of the holy Ghost. *Rom. 7.22.*

The fourth Article.

Suffered under Pontius Pilate, was crucified.]

1 **T**His is my faith, that besides all the evils which my Sauour endured for mee, in all the course of his life, he also endured that most shamefull and accursed death which I had deserued, to satisfie Gods justice for me, and to pacifie his wrath toward mee. *Gal. 3.13.*

2 This is my comfort hence, that I am deliuered from the curse of the law, hee being thus accursed for me; and that whosoever sufferings I endure in this life, are sanctified hereby, to be to me either fatherly chastisements to amend mee, or trials to proue what is in my heart, or persecutions for righteousness, to fill vp the measure of Christs sufferings: by *Rom. 5.3.* *Hcb. 12.11* *& 6,7,8.* all which, the Lord exerciseth his graces in mee, and preuents the evils hee seeth mee in danger to fall into, and conformeth mee to *Col. 2.24.* *Rom. 8.19.* Christ my head.

3 This also warrants the soundnes of my faith heerein: First, because I feele my selfe to profite in Christianity by my afflictions and crosses.

crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in me begins to be crucified with Christ. *Gal. 6. 14. Psal. 119. 67. 71. 2 Cor. 12. 10. Phil. 1. 29. Gal. 2. 19. 3. 24.*

Dead.]

1 This is my faith; that Christ hath died for my sin, and by dying hath overcome death, and so taken away the sting thereof, that it cannot hurt any of those that beleecue in him.

1 Cor. 15.

2 This comfort I finde heereupon, that death shall bee so farre off from hurting mee, that it is already sanctified by this death of my Saviour, to bee to me the gate of life. *Phil. 1.*

55, 56, 57.

23. 2 Cor. 5. 1. 2.

3 This also increaseth my assurance that my faith is sound herein, because I finde together that euery sinne hath receiued his deaths wound in mee (each beginning to die) and for that I feele a power by Christs death, to triumph against the terrours of death, waiting for it; when I haue finished my course, wishing to be dissolued, and to bee with Christ. *Gal. 2. 19. Phill. 3. 10. Colos. 3. 2. Phil. 1. 21. 23.*

Rom. 7. 24.

And buried.]

1 This is my faith, that Christ was buried for me, both to assure me of the certainty of his death for mee, and that all my sinnes are buried in his graue, yea withall to bury sinne in mee, and to sanctifie my graue to be a sweet bed for my body to rest in vntill the resurrection. *Rom. 6. 3. 4. Esa. 57. 2.*

2 This very faith is my ioy; and moreover that my sinnes thus buried shall neuer come into remembrance to accuse or condemne me, or to hinder Gods euerlasting mercy and loue from mee. *Rom. 8. 34. 35.*

3 This

Exhortation
3 This also furthers my assurance, for that together with this ioy I feele many finnes buried in mee, and consuming daily by the vertue of this death and buriall of my Sauour: especially the strength and delight I tooke in euery sinne. *Col. 2. 11. 12. Rom. 7. 21. 22. 23. 24.*

He descended into hell.]

1 This is my faith, that Christ suffered not onely in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue endured for euermore: and that not onely vpon the crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony and bloody sweat: and so hath for mee triumphed ouer hell. *Mor. 14. 3. 34. Luk. 22. 44. Heb. 5.*

2 This is my comfort, that though I stood euer in danger of eternall death for all my sins, yet now by my Sauour I am deliuered from the terrors thereof *Heb. 2. 15.*

*Heb. 3. 14. 15.
1 Tim. 2. 1. 9.*

3 This is further for my assurance heereof, for that I haue receiued comfort in this onely, even then, when the terrors of conscience haue gotten hold vpon mee for my finnes, and because I feel a desire to saue others also from that place of torment, by leading them to this my Sauour, and haue now entred the narrow way to heauen, following my Sauour therein, hauing left the broad way going to destruction, *Iob.*

3. 18. 36. Mat. 7.

13, 14.

The

The fifth Article.

The third day hee rose againe from the dead.]

1 **T**HIS is my faith, that my Saviour hath fully satisfied the justice of his Father for my sinne, euen to the vttermost farthing, in that hee rose againe : because any one sinne of his elect not satisfied for, had kept him in death, seeing hee tooke vpon him to become surety for them all. *Rom. 4. 25. 1. Cor. 15. 55. 56. 57.*

2 This is my ioy, that through him I am iustified, and stand as righteous in the sight of my God, all my sinnes being viterly done away and couered hereby. *Rom. 4. 25.*

3 This helpeth my assurance hereof, for that besides this comfort. I feele my selfe also raised vp to a desire of a perfect holinesse. *Eph, 2. 5. 6. Phil, 3. 10. Reu. 20. 5, 6.*

The sixth Article.

Hee ascended into heauen.

1 **T**HIS is my faith, that when my Saviour had fulfilled all things in the earth for
the

the redeeming of his Church, hee went up into heauen both to prepare the way, and also to take possession, and to keepe it for mee. *Luk. 24. 51. Act. 1. 9. Iohn. 14. 2.*

2 This is my joy, that none can hinder mee from thence, but where my Sauour and head is there shall I be also. *Iohn. 17. 24.*

This ratifieth my assurance, for that my affections are already ascended, being set on things that are aboue. *Col. 3. 2.*

And sitteth on the right hand of God the Father Almighty.]

Mat. 28. 19 1 This is my faith, that my Sauour hath all power giuen him ouer all sorts, to giue eternall life to whom he will and to condemne the rest: *Ioh. 27. 2.* fits as king at the right hand of his Father, filling his Church with his gifts, guiding it by his word and spirit, vntill he hath glorified it, and subdued all his enemies, conuincing them by the light, 1. of nature, 2. of his workes, as his creatures, iudgements, mercies, 3. of his word *Esay. 54. 10. 59. 91. 1. Cor. 15. 24, 25.*

2 This is my comfort, that he will guide me by his word and spirit continually, and ouerrule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselves. *Phil. 1. 6. 1. Pet. 1. 5. Esay. 8. 16.*

3 This is also for my further assurance heerin, because I feele my selfe desirous to bee guided by the direction of his holy spirit speaking in the word: moreouer, I heare behind me saying, This is the way, walk in it when I turne to the right hand or to the left, *Esay. 30. 21. Esay. 59. 21.*

The

The seventh Article.

*From thence shall hee come to judge the
quicke and the dead.]*

1 **T**His is my faith, that my Saviour shall
come to be the judge of the world, to
judge every one according to their works.
Iohn. 5. 22. Rom. 14. 10. 2. Cor. 5. 10.

2 This is my ioy, that though I did and doe
naturally quake, so oft as I heare or think of
the terrible judgement: yet remembring the
judge, who hath by himselfe satisfied for all my
sins, so taking them on himselfe, and given me
his owne absolute righteousness, I can cry,
Come Lord Iesus, come quickly, for he shall
come to me a most happy Saviour, and not an
angry judge. *Act. 24. 26. 2. Thess. 1. 10. Apoc.
22. 20.*

3 This is also for the accomplishment of my
assurance, that this my faith is sincere, because
beside this comfort I labour alwaies to haue
a cleere conscience, that I may have boldnesse
at that day, and can perswade men, knowing
the rerour of the Lord. *2. Cor. 5. 9, 10.*

The

The eight Article.

I beleene in the holy Ghost.]

1 **T**His is my faith, that the holy Ghost is God, the third person in Trinity, sanctifier and preserver of his Church, knitting the whole Church to Christ the head thereof, and every member one to another. 1. *Cor* 12. 13. *Eph*. 4. 15. 15. and 4. 4.

2 This is my comfort, that he will perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ, hauing already so knit mee to Christ my head, as I can neuer bee separated. *Phil*. 1. 6.

3 This assureth my heart, because I haue already receiued the first fruits of this blessed & holy Spirit, whereby I am enabled to sigh, waiting for the perfect adoption, and to pray with groanes, striving against that corruption in mee: therefore it is to me as the seale and earnest of my inheritance against the day of glory.

Rō. 8. 23. 26. 2 Cor.

1. 22.

The

The ninth Article.

The holy Catholike Church.]

1 **T**His is my faith, that God hath alwaies a chosen flock, not onely of those who triumph already in the heauens, but euen militant heere in the earth, vniuersally scattered: all which hee hath ordained to eternall life, by his sonne Iesus Christ, to whom all his promises appertaine, hauing these principall markes, a cherefull submission to the Word and Sacraments, with all other the ordinances of the Lord outwardly, and holy affections inwardly according to the same, proceeding from this holy faith: though the number of them, haue bene very small in the most flourishing ages of the Church, and those ordinarily of the baser sort, and shall scant be found when Christ shall come. *1 Cor. 1. 26. 27. Luke. 18. 8.*

2 This is my comfort, that God hath vouchsafed mee to bee one of that little flocke. *Luk. 12. 32.*

3 This assureth mee further heereof, because I feele in my Telfe a hungering after the Word and Sacraments, as my spirituall nourishment, and can willingly submit my selfe to bee guided by the same Word, for the perfecting this worke of grace begun in mee. *Iob. 6. 27. & 10. 27.*

The

Rom. 8. 15.

16. 28. 03.

Eph. 4. 4. 5.

1. Cor. 1. 9.

1. Ioh. 1. 3.

2. Pet. 1. 3.

Phil. 2. 2.

1. Pet. 1. 10.

Act. 2. 44.

45. 46. and

4. 32.

The communion of Saints.]

1 This is my faith, that this whole Church hath a Communion or fellowship together in Christ, & all his benefits, and so in every Article of this faith, as in the same Saviour, Father, preserver and Sanctifier: and also amongst themselves, being affected alike both inwardly in loue, hatred, ioy, grieve, (that is, to loue the same things, and for the same :) and outwardly in relieuing, helping, and caring for one another.

2 This reioyceth my soule, that the Lord hath vouchsafed me to be of this blessed communion.

3 This further assureth mee heereof, because together with this comfort, I am so affected to all the true seruants of God, thus foundly professing the Gospell, that I can pray heartily for them, mourne and reioyce with them, and for them, as for my brethren and sisters, and be ready to helpe them and communicate vnto them, in whatsoeuer gifts the Lord hath vouchsafed vnto mee, esteeming of them as members of Christ with me, and can claime the word as my portion and heritage for euer.

1. Cor. 12. 26. Rom. 12. 15. Matth. 12. 49. 50. Psal. 119. III.

The tenth Article.

The forgivenessse of sinnes.]

1 This is my faith, that all this whole Church and every member thereof,

have this happinesse, to have all their sins forgiven for Christ, being all washed in his blood, *Psal. 3. 2. 12. Heb 8. 10, 11, 12. Apoc. 7. 14.*

This comfort I finde hereof, that howsoever I am a miserable sinner many wayes, yet none of all my sins shall ever be imputed vnto me, being of this holy Communion. *Rom. 8. 33.*

3 This is also for my assurance, because I can oft mourne bitterly, when I looke at my Saviour, whom by my sinnes I haue crucified and do abhorre them as none of mine, but fruits of that sinne that still dwelleth in me in part: and moreouer because I can forgive and pray euen for my very enemies, and haue set my selfe to wage continual warre against euery sinne. *Zach. 12. 20. Math. 5. 11. & 5. 44, 45.*

The eleuenth Article.

The resurrection of the body.]

1 THIS is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithfull to eternall joy by the resurrection of Iesus Christ, though all the rest to condemnation. *Iohn. 5. 29.*

2 This is my comfort, that this my body now subject to diuers infirmities, as sicknesse, manifold paines and sorrowes, &c. shall then arise a glorious body, like the shining body of Iesus Christ, free from any more miserie, paine or labour, all teares being wipt away from mine eyes. *Iob. 19. 25, 26, 27. Phil. 3. 21. Apoc. 7. 16, 17. & 14. 13.*

3 This is also further my assurance heereof, because I feele in my selfe the first resurrecti-

on, by a daily rising in my inner man, to newnes of life; and by a conformable fitting of my body in all the parts and faculties thereof to serue the Lord. *Apoc. 20. 6. Rom. 6. 11, 13. 1. Cor. 15. 58.*

The twelfth Article.

The life everlasting.

1 **T**HIS is my faith, that in stead of this transitory life, so full of labours and griefes, God hath provided for all this holy Church a most happy and blessed life, which shall continue for euermore. *Apoc. 21. 22. & 22. 1, 2, 3, 4, 5.*

2 This ioy I find heerein, that though my life be full of crosses and troubles, every day subject to a thousand temptations, and very momentany, yet then it shall be a most glorious life, when I shall dwell in Paradise in the presence of God, and all his blessed Saines & Angels for euermore. *Rom. 8. 18. 2. Cor. 4. 17. & 12. 4. Psal. 16. 11. 1. Thess. 4. 17. 2. Thess. 1. 9, 10.*

*Gal. 2. 20.
Rom. 14.
17.
Iob. 3. 18.
36. & 37.
24. 25.*

3 This finally confirmeth my assurance herof, because I feele the life of grace begunne in me already, which is the beginning of this eternall life (but that then it shall be far more holy and glorious, and euery way more blessed then the heart of man can conceiue;) and moreover for that hee hath giuen me this grace to beleeue in the sonne, I therefore know by the
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testimony of my Saviour, that I have eternall life, & withall he hath given me a heart to heare his voyce with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but losse and dung, in respect of Christ Iesus my Saviour; and all the troubles of this life, not worthy the glory that shall be then reuealed vnto me: and so strīue hard forwards towards this marke, labouring alwaies to keepe a good conscience, both towards God and man: that I may euer be prepared for the ful fruition hereof, and counted worthy to enter through the gates into the citie. Phil. 3. 9. Rom. 8. 18. Phil. 3. 13, 14. Luk. 20. 35. Apoc. 22. 14.

This is the victory that ouercometh the world, euen our faith. 1. Iohn. 5. 4.

Be thou faithfull vnto the death, and I will giue thee the crowne of life. Apoc. 2. 10.

Here is the patience of Saints, here are they which keepe the Commandements of God, and the Faith of Iesus. Apoc. 14. 12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements. Psal. 119. 160.

Then shall I not be confounded, when I haue respect to all thy commandements. Psal. 119. 6.

Lord increase my faith. Luk. 17. 5. Mar. 9. 24.

The benefits of this practise of examination, to encourage vs vnto it, sith it is wearisome and vnpleasan to our corrupt nature.

1 Performing it aright, wee shall auoyde all hardnesse of heart, luke-warmnesse, sleeping in any sinne, and preuent an euill conscience, with many other punishments of sinne; and withall we shall be able to recouer our selves

The labour is easie to the good heart: the benefit is comparable.

with, out of euery grosse sinne, and from Satthans power, yea euen from the gulfe of deepest despaire : *Psal.* 32. 45.

2 Wee shall daily bee putting off the old man, and putting on the new; strip vs of the raggs of our sinnes, and put on our wedding garment, to make vs more glorious in the eyes of our bridegroom: yea, wee shall cast away the workes of darknes, and put vpon vs the armour of light. *Eph.* 4. 21, 22, 23, 24. *Rom.* 13. 12.

3 Being thus armed, wee shall be so enabled to watch continually, and defend our selues against sathan, and all his power, that he shall neuer giue vs any deadly wounds; but we shall put him to flight, and in time trample him vnder our feete.

Eph. 6. 11.

17, 18, 14,

15. &c.

Mat. 4. 11

Iam. 4. 7.

Rom. 16.

20.

Prov. 2. 9.

Psal. 1. 1, 2.

Psal. 1. 19.

136.

1. Pet. 2. 7,

8.

Luk. 19. 41.

42.

Phil. 1. 9, 10.

4 Wee shall be able to see the good way, and wherein the perfection of a Christian consists with his true glory and felicity in this life, and to reioyce in them that are such: and will all to behold the fearefull state of the world, to mourne for it with iust Lot: so to judge aright betweene the godly and the wicked, and specially to judge of our owne estate.

5 We shall bee fitted in some measure) according to our place and calling, as wee are Christians) to teach, conuince, admonish, reprove, exhort, and comfort both our selues and others. *Rom.* 15. 14. 1. *Thess.* 5. 11 14.

6 Wee shall bee enabled to pray for our selues and others, with the whole Church of God, according to our seuerall necessities, and after the will of God, in faith: and withall to make a most sound confession of our owne sins generall or particular, and of the sins of the time with feeling: and so most sweete thanksgiving for all mercies, with a like comfortable profession of our faith. *Iohn.* 15. 7. 1. *Iohn.* 5. 14. & 3. 21,

7 Wee

7 Wee shall so grow in Christ, and repaire
 is image, as by beholding and observing our
 daes, wee shall get most strong consolation
 hat wee are true branches of that holy vine,
 truly members of Christs body, the very sheep
 of his fold, to stand at his right hand: & hence
 most certaine assurance of eternall life sealed
 into vs by his holy Spirit: hauing in the mean
 time all the promises of this life, and that to
 come: all being ours and for vs. 1. Tim. 4. 8. 1. Rom. 5. 10.
 Cor. 3. 21, 22, 23. Gal. 3. 1.
 Heb. 10. 32.

8 Seeing our growth in grace, perceiuing
 what sins wee haue ouercome, and what gra-
 ces we haue obtained, we shall be encouraged
 to strue forward to perfection, vntill we ob-
 taine the end of our of strife, the crowne of
 glory. Apoc. 2. 9, 10.

9 Wee shall shine as starres in the world,
 to the greater glory of our God, the comfort
 and good ensample of Gods seruants, the con-
 uersion of the wicked, or stopping their mou-
 thes, and leauing them more without excuse.
 Phil. 2. 15. 1. Pet. 2. 12. 15. & 3. 1, 2.

10 Wee shall increase the brightness of our
 glory in heauen, as wee haue more glorified
 God in the earth: for the practise of this ex-
 amination of the course of our life, is a spiri-
 tuall sowing, whereof wee shall in due time
 reape a plentiful harvest, if we faint not. Dan.
 12. 3. Rom. 2. 6, 7. Matth. 19. 28, 29. 2. Cor. 9. 6.
 Gal. 6. 7, 8, 9, 10.

11 Wee shall bee sure to get and keepe a
 good conscience: whereof such peace, bold-
 nesse, security, and heauenly ioy will follow in
 vs, as passeth all vnderstanding, and no carnall
 man can possibly feelee, but onely those for
 whom the kingdom is prepared; because it is
 the beginning of it in this world. Bra. 15. 15.

Rom. 9. 1, 2, 3. Phil. 4. 7. 2. Cor. 1. 12. Rom. 14. 27.
 12 Brieely, which is the summe of all, wee
 shall get this assurance, that Iesus Christ is
 our Sauiour, annoynted for vs our Prophet,
Reuel. 1. 6. Priest, and King: hauing made vs also Kings
1. Pet. 2. 9. and Priests to our God for euermore.

Some necessary Questions.
appertaining hereunto.

1 *Of senselesnesse in sinne.*

Quest. Can any man liuing without feeling
 of his sinne, and misery by it, or of
 his spirituall pouertie, haue any sound hope of
 saluation by Christ.

Ans. No: Christ is a Physician onely to
 them that are sicke, a deliuerer to them who
 feelee themselues in prison, calles them
 onely that trauell and are readie to faint vn-
 der the burthen of their sinnes, *Luk. 4. 18. Esay*
61. Math. 11. 29. 30.

2. *Of obstinacie or wilfulnesse in sinne.*

Quest. Can any who continue wilfully in any
 one sinne, refusing to be ruled by the word of
 Christ, and his ministers, in all things, hope for
 eternall life by Christ, or the fauour of God?
Math. 16. 24. 25.

Ans. No; they that come to Christ must fol-
 low him, forsaking themselues, taking vp their
 crosse daily, and learne of him to beare his yoke,
Luk 9. 33. if euer they will finde rest vnto their soules.
Math. 11. 30. They must heare his voyce, or else they shall
Aff. 3. 22. be destroyed from among his people. For they
23. that despise Christs messengers, refusing to
Luk. 10. 16. heare them, despise him: and all that boast of
Iam. 2. 17. faith, must shew their faith by their workes, to
18. be a liuing faith, else it shall no more profit them
 then

then the faith of the diuels: yea, all must follow holinesse, without which no man shall euer see God with comfort. The Lord also threatneth, that whosoever liues but only in one known sinne, shall die the death, his blood shall be vpon him, *Ezek. 18. 10. 21.* And if he will not do his endeouour to finde out his sinne, it is all one before the Lord, and much more if hee shall sinne presumptuously, *Numb. 15. 30. 31. Heb. 12. 14.*

3 To whom sound comfort belongs.

Quest. Can any but they who endeouour to walke with God in holinesse all their dayes, haue any comfort that they shall bee heard in their distresse, or can they pray?

Ans. No: for the iustice of God will not admit it. For he that turnes away his care from hearing the Law, his prayer is abominable. And what maruell is it, if God call to vs, and wee will not heare to obey him, though hee heare not vs, when wee call and cry to him? Therefore we must hold this rule for certaine, God heareth not sinners: according to that of the Prophet, That if we incline vnto wickednesse in our hearts, God will not heare vs: neither can we be sure that we shall neuer be confounded, vntill we haue respect to all his commandements, *Pro. 1. 24. 25. 28. 29. Iohn 9. 31. Esa. 1. 15. Esa. 66. 2. 3. Psa. 66. 18. Psal. 119. 6. Eze. 18. 11.*

Experiment generall.

Try whether we can finde any sound comfort in our prayers, that God will heare vs in the day of our affliction, or any time of need: or heare any other praying for vs: or that any one of the promises of God belong to vs, or so much as belceue any Article of faith with comfort, vntill we haue soundly repented for

all our finnes, our knowne finnes particularly, vnknowne generally, with a full resolution to know the Lord, and feare him, walking in all his commandements for euer, and departing from euery sinne, *Psal. 32. 3. 4. 5. Ios. 7. 10. 11. 12. 13. 19. Act. 11. 23.*

Of the causes of back-sliding.

Quest. Sith sinne hath such fearefull effects and men voyd of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnesse in religion, hardnesse of heart, and senselesnesse in sinne, as to make no conscience almost of any sinne?

Ans. 1. By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God, and the Image of Christ, to which we should daily bee more conformed: and by forgetting that wee should euery day grow better and better vntill we come to perfection; and that when we goe not forward in Christianity we goe backward in Gods iust iudgement, for making so base account of those beginnings of his heauenly gifts, *Gal. 6. 4. Psal. 92. 13. 14. Ephes. 4. 23. 25. Heb. 6. 1. 2. 3. 4. 5. 6. 7. Mat. 29.*

2 By neglecting the meanes of the preservation of grace; as of ordinary hearing, reading of Scriptures, and other good workes, prayer, meditation, conference, examination, fasting, and the like: or doing these things for a fashion onely without reuerence, or at least not waiting on the Lord for the fruit of them, or neglecting our calling, or being any way vnfaithfull or negligent therein. *Mar. 4. 24. 25. Heb. 10. 24. 25. 38.*

3 By committing some grosse sin, or living in some known sinne, without effectual repentance,

As of lining
vnder a boy
Ministry
ordained of
God.

penitence, as David: or not glorifying God according to our knowledge of him, in practising all holy duties which hee requireth: or at least not receiving the love of the truth soundly, but onely a taste of it, or for a fit to serve the time. *Mat. 23. 29. Rom. 1. 21. 32. 24. 25. 18. 2. Thess. 2. 19, 11, 12.*

4 By otermuch greedinesse in seeking earthly things, whether our pleasures, profit, ease or credit, which steale away our hearts and choke grace or seeking them more then Gods glory & his favour with the things which concerne his kingdom, or with the neglect hereof, and of the saluation of our brethren. For our love cannot be in the highest degree to two contrary Masters: but as it increaseth towards the one, it decreaseth towards the other. Neither will our ielous God part our love with the world: for either he will be loved with all the heart, & with all the soule, and aboue all earthly things, or not at all. *Iam. 4. 4. Math. 22. 37. Luke 14. 26.*

*Mat. 13.
22. 44, 45,
46.
Luk. 8. 34.
Mat. 6. 33.
10. 37. 38.
Mat. 6. 24
1. Ioh. 2.
15.*

5 By familiarity with the enemies of Gods religion, or men notoriously prophane, or lukewarme professors: for it is the iust iudgement of God to lead vs into temptation hereby: so giuing vs vp for these sinnes. *Psal. 26. 4. 5. and 16. 3. 4. and 15. 4. Pro. 22. 24. 25. Deut. 7. 1. 2. 3. 4. 5.*

Of small Apostacie or back-sliding: whether a childe of God can fall away finally.

Object. But if I finde once that I am a child of God, and in his favour, I may be sure that I cannot fall away utterly, nor yet lose his favour; although I keepe not so strict a course, but somewhat follow my pleasures, and frame my selfe a little to the time, or live in some things of which I am not perswaded that they are good, or for which I see no great warrant,

CONCLUSION

or

or omit some lesser duties. For God is vnchangeable in his loue, that whom hee loueth once, he loueth to the end; and so infinite in merie, that he cannot take it from his, vtterly: besides that in many things we sinne all.

Ans. 1. Sathan can transforme himselfe into an Angell of light, perswading thee all is well, when it is nothing so: for thou mayst goe as farre as *Hærod* or *Iudas*, and yet be in no better statethen they. Therefore it is good to follow the aduice of the holy Apostle *Peter*, to giue all diligence to make thy calling and election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practise of true pietie.

2 Be it so, that thou art the childe of God, and in his fauour, yet by liuing in, or committing but some one sinne, thou mayst not onely loose the feeling of the Lords fauor and loue, but also all the experiments of his kindnesse and gracious familiaritie: and moreouer bring vpon thee all the miseries befalling the impenitent person mentioned in the first helpe of our examination, 23. 24. 25. 26. 27. pag. saue onely the two last: as some of them thou art sure to feelee, if thou preuent them not by speedy and earnest repentance: so that thou mayst come to that estate, that if thou hadst all the world, thou wouldst willingly giue it to be assured of Gods fauour; or else to haue his hand to lie heavy vpon thee all thy life long, as vpon *Dauid* for his adultery and murder, that thou wilt think it madnesse to buy the sweetest sinne at so high a rare. Let that seuerity against *Moses* and *Dauid*, the dearest seruants of the Lord, warn thee heerein: for this hath the Lord promised to his as a gracious fauour, that hee will correct their offences with the rod, and their sin with scourges:

because

because he will not utterly take his mercie from them, nor damne them with the reprobate.

Isa. 46. 15.

54. 20. 59.

How to recover the feeling of the Lords fa-

20. 31.

vour, and to obtaine the remouall or

Iob. 2. 3. 2.

sanctifying of his iudgement

vnto vs.

Quest. But how may I recover the feeling of the Lords fauour, and remoue his hand when it any way lieth heauily vpon me?

Ans. The Prophet Ieremie answeres: Thy sorrow being for thy sinne, thou must search

Lam. 3. 39.

40.

and try thy wayes, and turne againe vnto the

Lord. 1. Thou must by diligent searching,

finde out thy parricular sinnes as neere as thou

canst. 2. Thou must acknowledge them ac-

cording to their nature, with griefe and sorrow

of heart aggravating them (according to their

circumstances) to increase thy vnfaired sorrow

and repentance, as Nathan doth the sinne of

Dauid, and as Dauid himselfe. 3. In the sense

of thy sinne, lothing it, and condemning thy

selfe for it, thou must cry earnestly for pardon

in and through Iesus Christ. 4. Thou must

offer thy selfe to God to serue him all thy daies

according to the strict rule of his word; watch-

ing against and abhorring all sinne, but especial-

ly those whereby thou hast most dishonored

& offended his heavenly Maiesty. So, applying

to thy selfe the comfortable promises of the

Gospell, as they are set downe before in the

Articles of faith, waiting vpon the Lords mer-

cy, by continuing in instant praer, thou shalt at

length vndoubtedly finde true comfort, though

he deferre longer (as sometimes he doth when

we haue made small reckoning of his fauour,

or grieved his Spirit by some heynous or scan-

dalous sinne) and in his due time thou shalt

haue his hand remoued, or much comfortable

experience 8. p. 10.

2. Sam. 12.

7. 8. 10. 12.

Psal. 51.

*Thou must

preuaile as Ia-

cob, wrestling

and weeping;

hold fast. let

him not go be-

fore he haue

blessed thee: he

will certainly

do it.

Hos. 12. 3. 4.

Meditate

withall vpon

the rules of

our direction

in our exa-

mination,

chiefly rule

experience of the sanctifying of his corrections
vnto thee.

*Of the certaintie of Gods fauour, and how
it is increased.*

Quest. But when may I be out of doubt of
this fauour of the Lord? *Psal.* 4. 3. *Ps.* 5. 12. *Ps.*
7. 33. 18. *Ps.* 34. 14. 15.

Answ. Then and so long onely as thou makest
conscience, thus to walk with thy God in
all his commandements, as his obedient child,
and dost stedfastly purpose so to continue all
thy dayes, thou mayst bee assured of his loue,
as of thy tender Father: and still euer more &
more as thou increasest in more obedience.
Thine owne experience shall teach thee: for
his loue herein is as the loue of fathers and
mothers, but that it is so farre aboue theirs as
the heauens are aboue the earth. *Esa.* 49. 15. 16.
17. *Ps.* 55. 8. 9.

Therefore we are oft to consider our growth
that it be sensible: As in trees vntill they come
to their full greatnesse; in children vntill they
attaine vnto their vigour; in good schollers
apparent in their yearly examinations. As
these are more esteemed, the more they grow:
trees in bignesse and store of good fruit: chil-
dren in stature, obedience & wisdom; schol-
lers in the best learning and nurture; so is it
with vs in Christianity. And as the schollers
are by their profiting encouraged to go on with
cheerfulnesse and boldnesse, so likewise the o-
bedient childe of God growing as in grace, so
in all comfortable assurance.

*Some Speciall preseruatiues against
euery sinne.*

1 **T**hat wee be resolute to choole rather to
endure any misery, then to sinne against
God: as *Ioseph, Daniel*, and the three children,
Dan. 1. 8.

2 That we consider the heynousnesse of the
left sin, that it is against Gods infinite Maiesty,
and Christs blood, also against his honour, and
that lone and loyaltie which wee professe and
owe vnto him, for all his goodnesse and mer-
cies: and likewise against our couenant with
him; deseruing the eternall curse of God. And
more by the fearfull punishment of the sin of
the Angels, of *Adam*, of *Lots wife*, *Moses*, *Ex-
zah*, *Saul*, *Dauid*, and chiefly that vpon the Son
of God himselfe: so to accustome our selues to
subdue the very least sinnes, seeing a childe of
God cannot look to carry away the least fault
against knowledge and conscience, vnpunished,
without speedy submission and amendment,
Numb. 20. 12. Deut. 3. 26.

3 That we warily resist the first motion to
any sinne, and be carefull to auoyd euery occa-
sion thereof, as we do of infectious diseases, *2.
Sam. 6. 6. 7. 1. Chro. 13. 10. 1. Thess. 5. 22. Gen.
39. 0.*

4 That we liue alwayes as in Gods presence,
whose eye is euer on vs, and who may take vs
away on a suddaine; remembring also our ap-
pearance before him. *Pro. 5. 8. and 6. 25. 27. 28.
Gen. 17. 1, Iob. 32. 22. 2. Cor. 5. 10, 11. Act. 24.
14. 16.*

5 That we keepe continually a fresh remem-
brance of Gods great goodnesse, especially his
chichest

• In thy great chiefest mercies • bodilly and spirituall, ordina-
deliverances • ry, and extraordinary, to say alwaies as *Joseph*,
never depart. How can I doe this and sinne against my good
out of thy God? *Psal. 103. 2, 3, 4, 5. &c. 116. 12. 26. 3. Gen.*
heart. *39. 9. Nehem. 6. 11. 13.*

• Look to this • 6 • That we be walking euer painefully in
as thy life, our speciall calling with God as in the eye of
thou that de- our tender father, that Sathan may neuer take
frest to keepe vs out of our way. *Psal. 91. 11. Deut. 30. 15.*
from all euill: *19, 20.*

and finde the 7 That wee keepe withall a perpetuall me-
comfort that mory of the former misery of sinne, and bles-
in godlines sings of righteoufnesse.

remember 8 That aboue al wee vse feruent prayer vp-
when David pon all occasions, to be kept by these preserua-
was catched times. *1. Theff. 5. 17. Ephes. 6. 18.*

and when Meanes to keepe alwayes a tender
God hath conscience.

reuealed him- 1 This weekly practise of considering our
selfe most fa- wayes, and obseruing how we grow. *Psal.*
miliarly to *119. 59. 1am. 1. 26.*

his. 2 Carefull vsing all the meanes of grace,
Let experi- neglecting no one. *2. Tim. 1. 5.*

ence teach 3 Auoiding presumptuous, or grosse finnes.
ther. *Psal. 19. 13.*

4 Companying familiarly onely with the
godly, auoyding the company of the wicked,
so farre as is possible, reprocuing their euill
behauieur, where wee may convenient-
ly, in all wisdom, bearing euer a secret
detestation of their sin. *Psal. 15. 4. & 16. 3. &*
119. 63.

5 Watching against worldly cares and de-
lights, that they steale not our hearts away
from the Lord. *Matth. 6. 24. 25. & 13. 22. Luk.*
21. 35.

If wee thus watch that wee may neuer of-
fend the Lord in the least matter, but euer
keepe

keepe all his commandements, having our
eyes alwaies at him, as the eye of servants loo-
king at the hand of their Masters, wee shall
not neede to feare, he will watch over vs for
good continually, and to saue vs from all euill.
So long wee are vnder his protection: his fa-
therly providence shall feed vs, & supply all
our wants, his watchfull protection shall make
vs safe.

*This is the generation of them that seeke
him, of them that seeke thy face, this is Iacob.*
Psal. 24. 6.

*The way of the righteous shineth as the light
that shineth more and more, vnto the perfect
day.* Prou. 4. 18, 19.

*Such as be planted in the house of the Lord,
shall flourish in the courts of our God.*

*They shall bring forth fruits in their age,
they shall be fat and flourishing.* Psal. 92. 13, 14.

*The louing kindnesse of the Lord endureth
for euer and euer vpon them that feare him, &
his righteousnesse vpon childrens children, vnto
them that keepe his covenant, and thinke
vpon his commandements to do them.* Psal. 103.
17, 18.

*When others are cast down, then shalt thou
say, I am lifted vp, and God shall save the hum-
ble person.* Iob. 22. 29.

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